

THE  
BENEFITE OF  
Christs Death, or the glo-  
rious Riches of Gods free Grace,  
which euery true belecuer receiues  
by Iesus Christ, and him  
crucified.

First compiled and printed in the  
*Italian* tongue: And afterwards tran-  
slated and printed in the *French*  
tongue: And out of *French*  
into *English*,

By A. G.

1 Cor. 2. 2.

For I determin'd not to know any thing among you, saue  
Iesus Christ and him crucified.

Phil. 3. 8.

Yea doublesse I count all things but losse, for the excellent  
knowledge sake of Christ Iesus.

*The third Edition.*

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L O N D O N,  
Printed by I. L. for Andrew Hebb  
dwelling at the signe of the Bell in  
Pauls Church-yard. 1633.

THE

RENEWED

Christian's Death, or the

Riches of God's free Grace

which every true believer receives

by Jesus Christ, and him

alone

First compiled and printed in the

last century: And afterwards re-

vised and printed in the present

century: And now revised

and enlarged

By A. A.

For the purpose of being more

useful to the Church

The third Edition

LONDON

Printed by A. A. for Andrew Hall

at the sign of the Bell in

St. Dunstons Church-yard, 1773.



## To the Reader.

**T**Hou hast here deliuered to thee, good Reader, a little Treatise, first written in the Italian tongue, and printed at Venice; after that, translated into the French language, and printed at Lyons, and now translated and printed for thee to reade in the English tongue. Enquire not of the Author, hee is vnknowne, and to know him would doe thee but little good. Reade the booke deuoutly, regard the matter of it attentiuely, it may doe thee much good in these euill dayes. This may be counted among the greatest euils with which this age is infected, that they which are called Christians, are miserably diuided about Christ. And yet in truth (as the Apostle saith 1 Cor. 8. 6) there is but one God, which is the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, and we by him. To discourse on this diuision and the cause thereof, would be to some pleasing, to some it would be displeasing. For what one truth can please minds so diuersly diuided? would God it could please all to become one in that one Christ, whose name we all doe carry. In this little booke is that benefit, which commeth by Christ crucified, to the Christians, truly and comfortably handled: which benefit if all Christians did truly vnderstand and faithfully embrace, this diuision would vanish away, and in Christ the Christians should become one. To this end reade this booke, and much good in Christ may it doe to all them which doe reade it. Amen.

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## CHAP. I.

### *Of Originall sinne, and of mans wretchednesse.*



He holy Scripture saith, that God created man after his owne Image and likenesse, making him, as in respect of his body, impassible; and as touching his Soule, righteous, true, good, mercifull, and holy. But after that, he being ouercome with desire of knowledge, had eaten of the Apple that God had forbidden him, he lost the said Image and likenesse of God, and became like the brute beasts, and like the diuell who had abused him. For as touching his Soule, he became vnrighteous, vntrue, cruell, pittilesse, and the enemy of God: and as touching his body, he became passible, and subiect to a thousand inconueniences and diseases: and not onely like, but also inferiour to brute beasts. And euen as if our forefathers had obeyed God, they should haue left vs their righteousness and holinesse as an heritage: euen so by being

The state of man before & after that he had sinned.

disobedient vnto God, they haue left vs the inheritance of vnrighteousnesse, wickednesse, and Gods displeasure, in such sort as it is vnpossible for vs (through our owne strength) to loue God, or to frame our selues vnto his holy will. Nay we be enemies vnto him, as to one that must punish our finnes, because he is a iust Iudge, and therefore can we not any more trust wholly to his holy mercy. To be short, our whole nature was corrupted by *Adams* sinne. And like as erst it had superiority aboue all creatures, so became it an vnderling to all, the bondslaue of Satan, sinne, and death, and condemned to the miseries of hell. Also he lost his iudgement altogether, and began to say that good was euill, and euill good: esteeming false things to be true, and true things to be false. Which thing the Prophet considering, saith: *that all men are lyers, and that there is not one that doth good*, because the diuell like a stout man of Armes, ruleth his owne palace, that is to wit, the world, whereof he became the prince and lord. There is no tongue that can expresse the thousandth part of our misery, in that we being created by Gods owne hand, haue lost the said Image of God, and are become like the diuell, and too like to him in nature and condition, willing whatsoever  
he

Psal. 114.

Psal. 14.



he willeth, and likewise refusing whatsoever he misliketh. By reason whereof being giuen vp for a prey to that wicked spirit, there is no sinne so grieuous, which euery one of vs would not be ready to doe, if the Grace of God stay vs not. And this our depriuation of righteousness, and this forward inclination to all vnrighteousnesse and noughtinesse, is called originall sinne: the which we bring with vs from out of our mothers wombe, so as we be borne the children of wrath: and it hath had his first spring from our first fathers, and is the cause and fountaine of all the sinnes and iniquities that we commit; wherefrom if we will be deliuered and returne againe to our first innocency, to recouer the Image of God: first of all it standeth vs on hand to know our owne wretchednesse. For like as no man will euer seeke to the Physicion, except he know himselfe to be diseased, or acknowledge the excellency of the Physicion, and how much he is bound vnto him, except he know his owne disease to be pestilent and deadly: euen so no man acknowledgeth Iesus Christ the onely Physicion of our soules, except he first know his owne soule to be diseased: neither can he perceiue the excellency of him, nor how much he is bound vnto him, except he first

Originall  
sinne.

A very  
good  
compari-  
son.

enter into the knowledge of his owne outrageous finnes, and of the incurable infirmity, which we haue receiued through the infection of our first fathers.

## CHAP. II.

*How the Law was given by God, to the end that we knowing our sinne, and hauing not any hope of ability to make our selues righteous by our owne works, should haue recourse to Gods mercy, and vnto the righteousness of faith.*

**O**VR God therefore minding of his infinite goodnesse and mercy to send his onely Sonne to set free the wretched children of *Adam*, and knowing that first of all it behooued him to make them vnderstand their owne misery: chose *Abraham*, (in whose seed hee promised to blesse all Nations,) and accepted his off-spring for his peculiar people, vnto whom, (after their departure out of *Egypt*, and deliuerance from the bondage of *Pharao*,) he by the meanes of *Moyse*, gaue the Law, which forbiddeth all lusting, and commandeth vs to loue **G O D** with all our heart, with all our soule, and with all our strength,  
in



in such wise, as our whole trust be reposed in him, and we ready to leaue our life for his sake, to suffer all torments in our members, and to be bereft of all our goods, dignities, and honours for the loue of our God, choosing to dye, rather then to doe any thing that may dislike him, be it neuer so little : and doing all things in that behalfe with a merry heart, and with all forwardnesse and cheerefulnesse. Moreouer, the Law commandeth vs to loue our neighbour as our selfe, meaning by the *Neighbour*, all manner of men, as well friends as foes : and it willeth vs to doe to euery man as we would be done vnto, and to loue other mens cases as our owne. And so by looking in this holy Law as in a cleere looking glasse, man doth out of hand espy his owne great imperfection and vnablenesse to obey Gods Commandements, and to render him the honour and loue which he ought to yeeld to his Maker. The first office of the Law then, is to make sinne knowne, as Saint *Paul* affirmeth. And in another place he saith, *I had not knowne what sinne is, but by the Law.* The second office of the Law, is to make sinne increase, forasmuch as we being quite gone from the obeying of God, and become bond-slaues to the diuell, being full of wicked workes and inordinate affections,

Who is  
our neigh  
bour.

The first  
office or  
duty of  
the Law,  
Rom. 3.  
and 7.  
The se-  
cond of  
the  
Law.

ctions, cannot abide that God should forbid vs to lust, which increaseth so much the more, as it is the more prohibited: by reason whereof Saint *Paul* saith, that sinne was dead, but the Law came and raised it vp againe, and so it became out of measure great.

The third  
office of  
the Law.

The third office of the Law, is to shew the wrath and iudgement of God, who threatneth death and euerlasting punishment, to such as keepe not the Law throughout in all points. For the holy Scripture saith, *Cursed*

Deut. 27.

*is hee that performeth not thoroughly all the things that are written in the booke of the*

2 Cor. 3.

*Law. And therefore Saint Paul saith, That the Law is a ministry, and that it bringeth forth wrath.* The Law then hauing discou-

The 4th.  
office of  
the Law.

ered sinne, and increased it, and shewed forth the wrath and indignation of God who threatneth death, executeth his fourth office, which is to put a man in feare, who thereupon falleth into sorrowfulnesse, and would faine satisfie the Law: but forasmuch as hee seeth cleerely, that he is not able: he waxeth angry against God, and would with all his heart that there were no God, because he feareth to be sore chastised and punished by him, according as Saint *Paul* saith, *That the wisdom of the flesh is the enemy of God: Because it neither is, nor can be subiect to the*

Rom. 4.

Law



Law of God. The fifth office of the Law (which is the principall end, and the most excellent and necessary office of it) is to constrain a man to goe vnto Iesus Christ, in like wise as the Hebrewes, being dismayed, were constrained to appeale vnto *Moses*, saying: *Let not the Lord speake vnto vs, lest we dye, but speake thou vnto vs, and we will obey thee in all things.* And the Lord answered: *Verily, they haue spoken exceeding well.* Yea, they were not praised for any other thing, then for their desiring of a Mediator betwixt God and them, which was *Moses*, who represented Iesus Christ, that should be the Advocate and Mediator betweene God and man. In respect whereof God said vnto *Moses*, *I will raise vp a Prophet among their brethren like vnto thee, and I will put my Word in his mouth, and he shall speake vnto them all the things that I shall command him, and I will punish all those that will not obey my Word, which he shall speake in my name.*

The fifth office of the Law.

Exod. 10.

CHAP.

## CHAP. III.

*How the forgiveness of our sinnes, our iustification, and our saluation depend upon Iesus Christ.*

**V**Hen as our God then had sent the said great Prophet which he had  
 Coloss. 3. promised vs (who is his only Sonne,) to the end that he should set vs free from the curse of the Law, and reconcile vs vnto our God: that he should make our will fit for good workes, healing our free-will, and repairing in vs the foresaid Image of God which we had lost through the fault of our first parents: forasmuch as we know that vnder heauen  
 Acts 4. there is none other name giuen vnto men whereby we may be saued, but the name of Iesus Christ: Let vs runne vnto him with the feet of liuely faith, and cast our selues betweene his armes, sith he allureth vs so graciously, crying: Come vnto me, all you that labour and are heavy laden, and I will refresh you: What comfort or what ioy in this life can be comparable to this his saying there, when as a man feeling himselfe oppressed with the intolerable waight of his sinnes, vnderstandeth so sweet and amiable words of the Sonne of God, who promiseth so  
 Matth. 11. graci-



graciously to refresh and rid him of his great paines? But all the matter lyeth in acknowledging our owne weakenesse and misery in good earnest. For he shall neuer know what is sweet, who hath not tasted of the sowre. And therefore Iesus Christ saith: *If any man* Iohn 7. *thirst, let him come to me and drinke*: as if he had meant to say, If a man know not himselfe to be a sinner, nor thirst after righteousness, he cannot taste of the sweetnesse of Iesus Christ, how sweet it is to talke of him, to thinke of him, and to follow his most holy life. But when we once thoroughly know our owne infirmitie by meanes of the Law: let vs hearken to Saint Iohn Baptist, who pointeth vs to the Soueraigne Phyfician with his finger, saying: *Behold the Lambe of God*, Iohn 8. *which taketh away the finnes of the world*. For hee it is that deliuereth vs from the heavy Gal. 3. yoke of the Law, abrogating and disanulling the curses & sharpe threatnings of the same: healing all our infirmities: reforming our free-will, returning vs to our ancient innocency, and repaying in vs the Image of our God: insomuch that (according to Saint Pauls saying) like as by *Adam* wee bee all 1 Cor. 15. dead: so by Iesus Christ wee are all quickened. And it is not to be beleued that the sin of *Adam*, which wee haue by inheritance from

Psal. 50.

from him, should be of more force then the righteousness of Christ, that which also we inherit by faith. It seemeth that man hath great cause to complaine, that (without any reason why,) he is conceived and borne in sinne, and in the wickednesse of his parents, by meanes of whom, death reigneth ouer all men. But now is all our sorrow taken away, inasmuch as by a like meane (without any occasion giuen on our behalfe) righteousness and euerlasting life are come by Iesus Christ, and by him death is slaine, whereof Saint Paul maketh a very godly discourse, which I purpose to set downe here following. *Wherefore (saith he) like as by one man sinne entred into the world, and death by sinne: euen so death went ouer all men, forasmuch as all men haue sinned.* For vntill the Law, sinne was in the world: but sinne was not regarded as long as there was no Law. Neuerthelesse death reigned from Adam vnto Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, who was a figure of him that was to come. But yet the gift is not so as is the offence: for if through the offence of one, many be dead: much more the grace of God, and the gift by grace which is by one man Iesus Christ, hath abounded vnto many.

Rom. 5.

Neither



Neither is the gift so as that which entred in by one that sinned. For the fault came of one offence vnto condemnation, but the gift is of many offences to iustification. For if by the offence of one, death reigned through one: much more shall they which receiue the abundance of grace and of the gift of righteousness, reigne in life through one, that is, Iesus Christ. Likewise then, as by the offence of one, that fault came on all men to condemnation, so by the righteousness of one, the benefit abounded toward all men to the iustification of life. For as by one mans disobedience many were made sinners, so by the obedience of one, shall many be also made righteous. Moreouer the Law entred thereupon, that the offence should abound: neuertheless where sinne abounded, there grace abounded much more, that as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternall life, through Iesus Christ our Lord. By these words of *St. Paul*, we manifestly perceiue the thing to be true, which we haue said heretofore: that is to wit, that the Law was giuen to make sinne knowne: which sin we doe also know, not to be of greater force then Christs righteousness, where-through we be iustified before God. For euen as Iesus Christ is stronger

The  
greatnes  
of sinne  
ought  
not to  
cause de-  
spaire.

1 Cor. 5.

stronger then *Adam* was: so is his righte-  
ousnesse more mightie then the sinne of *A-*  
*dam*. And if the sinne of *Adam* was suffi-  
cient inough to make all men sinners and chil-  
dren of wrath without any misdeed of our  
owne: much more shall Christs righteouf-  
nesse be of greater force to make vs all righ-  
teous and the children of grace, without any  
of our owne good works: which cannot be  
good, vnlesse that before we doe them, wee  
our selues be made good, as *Augustine* also  
affirmeth. Hereby a man may know in what  
errour they be, who by reason of some great  
offence, despaire of Gods good will, imagi-  
ning that he is not willing to forgiue, couer,  
and pardon all sinne, hauing already punish-  
ed and chastised all our sinnes and iniquities  
in his owne onely begotten and dearly belo-  
ued Sonne, and consequently granted a gene-  
rall pardon to all mankind, which euery bo-  
dy enioyeth that beleueth the Gospell, that  
is to say, which beleueth the happy tydings  
that the Apostles haue published through the  
whole world, saying: We beseech you for  
Iesus Christs sake, *Be ye reconciled vnto God*:  
for he that neuer knew sinne, was made a sa-  
crifice for our sinne, that we might become  
righteous in him. The Prophet *Esay* fore-  
seeing this great goodnesse of God, writeth  
these



these heavenly words, which doe so well paint out the passion of our Lord Iesus Christ, and the cause thereof, as it is not to be found better described, euen in the writings of the Apostles. Who (saith he) will beleeue our report, and to whom is the arme of the Lord reuealed? But he shall grow vp before him as a branch and as a root out of a dry ground, he hath neither forme nor beautie: when we shall see him, there shall be no forme that wee should desire him: Hee is despised and reiected of men, he is a man full of sorrowes, and hath experience of infirmities, we hid as it were our faces from him: he was despised, and wee esteemed him not. Surely he hath borne our infirmities and carried our sorrowes, yet we did iudge him as plagued and smitten of God, and humbled: but he was wounded for our transgressions: he was broken for our iniquities. The chastisement of our peace was vpon him, and with his stripes we are healed. All wee like sheepe haue gone astray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquity of vs all: he was oppressed, and hee was afflicted, yet did hee not open his mouth. He is brought as a sheep to the slaughter, and as a sheepe before the shearer is dumme, so hee openeth not his

B

mouth.

mouth. O great vnkindnesse ! O thing abominable ! that wee which professe our selues Christians, and heare that the Sonne of God hath taken all our sins vpon him, and washed them out with his precious blood, suffering himselfe to be fastened to the Crosse for our sakes : should neuerthelesse make as though we would iustifie our selues, and purchase forgiuenesse of our sins by our owne works: as who would say, that the deserts, righteousness and bloodshed of Iesus Christ were not enough to doe it, vnlesse we came to put to our workes and righteousness which are altogether defiled and spotted with self-loue, selfe-liking, selfe-profit, and a thousand other vanities, for which we haue neede to craue pardon at Gods hand, rather than reward ! Neither doe we thinke of the threatnings, which *S. Paul* vseth to the *Galatians*, who hauing beene decciued by false Preachers, beleued not that the Iustification by Faith was sufficient of it selfe, but went about still to be made righteous by the Law. Vnto whom Saint *Paul* saith, Iesus Christ shall nothing profit you that iustifie your selues by the Law : for you be false from Grace, because that wee through the Spirit of faith, waite for the hope of righteousness. Now if the seeking of righteousness

Gal. 5.



nesse and forgiuenesse of sinnes, by the keeping of the Law which God gaue vpon Mount *Sinai* with so great glory and maiesty, be the denying of Christ and of his Grace: what shall wee say to those that will needes iustifie themselves afore God, by their owne lawes and obseruances? I would wish that such folkes should a little compare the one with the other, and afterward giue Iudgement themselves. God mindeth not to doe that honour, not to giue that glory to his owne Law, and yet they will haue him to giue it to mens lawes and ordinances. But that honour is giuen onely to his onely begotten Sonne, who alone by the sacrifice of his death and passion, hath made full amends for all our sinnes past, present, and to come, as *S. Paul* and *S. Iohn* declare. Wherefore as often as wee apply this satisfaction of Iesus Christ, vnto our soules by faith: out of all doubt we obtaine forgiuenesse of our sinnes, and become good and righteous before God, through his righteousness. And therefore after that *S. Paul* hath said, that as touching the righteousness of the law, he had liued vnblameable: he addeth, And yet whatsoeuer I haue gained by it, I haue accounted it in all respects to bee but losse, for the loue of Christ. And specially I esteeme all things

An excellent comparison of the vnable of our owne workes.

Hebr. 7.  
Iohn 12.

Philip. 3.

things to be losse, for the excellent knowledge of Iesus Christ my Lord, for whom I haue counted all things to be losse, and deeme them but as dung, so I may win Christ, and be found in him, not hauing mine owne righteousness which is of the law, but the righteousness which is by the faith of Iesus Christ, which righteousness is giuen of God, I meane the righteousness of faith, that I may come to the knowledge of Iesus Christ. O most notable words, which all Christians ought to haue ingrauen in their hearts, praying God to make them to taste it perfectly. Loe, how *S. Paul* sheweth plainly, that whosoever knoweth Christ aright, esteemeth all the works of the law to be hurtfull, forsomuch as they make vs to swarue from our trust in Iesus Christ, to whom euery man ought to impute his saluation, and to trust only vnto him alone. And to inforce this sentence the more, he addeth further, that he esteemeth all things but as dung, so hee may gaine Christ, and be found incorporated in him: declaring thereby, that whosoever trusteth in his owne works, and pretendeth to iustifie himselfe by them, getteth not Iesus Christ, neither is ingrafted into him. And forasmuch as the whole mystery of our faith consisteth in the truth hereof: to the end we might



might the better vnderstand what he meant to say: he addeth and repeateth oftentimes, that he had nothing to doe with all the outward iustification and all the righteousness that is grounded vpon the keeping of the law, but that he would clothe himselfe with the righteousness which God giueth by faith, to all them that beleue that all our sins are fully chastised and punished in Iesus Christ: and that Iesus Christ (as *S. Paul* saith) 1 Cor. 18. is made our wisdom, righteousness, holiness, and redemption, to the end (as it is written) that he which will glory, should glory in the Lord, and not in his own works. Very true it is, that in the holy Scriptures there are some texts to be found, which being misunderstood, seeme to gaine say this holy doctrine of *S. Pauls*, and to attribute iustification and remission of sinnes vnto workes, and to charity. But those authorities haue already bene well expounded by some, who haue shewed plainely, that such as haue vnderstood them in the sense aforesaid, vnderstood them not aright. Wherefore my deare-beloued brethren, let vs not follow the fond opinion of the bewitched *Galatians*, but rather let vs follow the truth which *St. Paul* teacheth vs, and let vs giue the whole glory of our iustification vnto Gods mercy,

How man  
is deliue-  
red and  
set free  
from the  
curse of  
the Law.  
Gal. 3.  
Rom. 8.  
Col. 2.

and to the merits of his Sonne, who by his owne bloodshed hath set vs free from the Soueraignty of the Law; and from the tyranny of sinne and death: and hath brought vs into the Kingdom of God, to giue vs life and endlesse felicity. I say yet further, that he hath deliuered vs from the dominion of the law, inso much as he hath giuen vs his holy Spirit, who teacheth vs all truth, and that he hath satisfied the Law to the full, and giuen the same satisfaction vnto all his members, (that is to wit, to all true Christians) so as they may safely appeare at Gods Throne, because they be cloathed with the righteousness of his Christ, and by him deliuered from the curse of the Law. Then can not the law any more accuse vs or condemne vs, nor moue our affections or appetites, nor increase sinne in vs. And therefore *S. Paul* saith, that the obligation which was against vs, is cancelled by Iesus Christ, and discharged vpon the tree of the Crosse, inso much as he hath set vs free from the subiection of the Law, and consequently from the tyranny of sinne and death, which can no more hold vs oppressed, because it is overcome by Iesus Christ in his resurrection, and so consequently by vs which are his members, in such manner, that wee may say with *Saint Paul*, and with the Prophet



phet *Osee*, Death is quite vanquished and destroyed. *O death, where is thy sting ! O Hell where is thy victory ! The sting of Death is sinne, and the strength of sinne is the Law.* 1 Cor.15.  
But God be praised, who hath granted vs victory by our Lord Iesus Christ. Hee is Gen.8. the blessed Seede that hath crushed the head of the venemous Serpent, that is to wit, of the diuell, insomuch that all those which beleue in Iesus Christ, reposing their whole trust in his grace, doe ouercome sinne, death, the Diueil and hell, as Christ hath done. He is that blessed Seede of *Abraham*, in the which God hath promised blessednesse to all Nations. It behooued euery particular person to fight with the said horrible Serpent, and to deliuer himselc from that curse. But that enterprize was so great, that all the force of the whole World knit together, was not able to goe thorow with it. Wherefore our God the Father of mercy, being mooued with compassion of our miseries, hath giuen vs his onely begotten Sonne, who hath deliuered vs from the venime of the Serpent, and is himselc become our Blessednesse and Righteousnesse, conditionally that we accept the same, renouncing all our owne outward iustifications.

Then my deare brethren, let vs imbrace the righteousness of our Lord Iesus Christ, and let vs make it ours by meanes of faith: let vs assure our selues that we bee righteous, not for our owne workes, but through the merits of Iesus Christ, and let vs liue merrily and assured, that the righteousness of Iesus Christ hath vtterly done away all our vn-righteousnesse, and made vs good, righteous, and holy before God, who beholding vs ingrafted into his Sonne by faith, esteemeth vs not now any more as the children of *Adam*, but as his owne children, and hath made vs heires of all his riches, with his owne begotten Sonne.

### CHAP. IIII.

*Of the effects of liuely faith, and of the union of mans Soule with Iesus Christ.*

How wee  
receiue  
the like-  
nesse of  
God.

**T**His holy faith worketh after such a sort in vs, that he which beleeueth that Iesus Christ hath taken all his sinnes vpon him, becommeth like vnto Christ, and ouercommeth sinne, the diuell, death and hell. And the reason thereof is this: namely, that the Church (that is to wit euery faithfull soule) is Christs wife, and Christ is her husband.

For



For we know how the law of marriage is, that of two, they become one selfe-same thing, being two in one flesh, and that the goods & substance of either of them become common to them both; by means wherof the husband saith, that the dowry of the wife is his, and likewise the wife saith that her husbands house and all his riches are hers: and of a truth so they are: for otherwise they should not be one flesh, as the Scripture saith. After the same manner hath God married his onely begotten and deare-beloued Son to the faithfull soule, which hath not any other thing peculiar of her owne, saue onely sinne, and yet the Sonne of God hath not disdained to take her for his wel-beloued Spouse, together with her peculiar dowry, which is sinne. And now by reason of the vnion which is in this holy marriage, looke what the one hath, is also the others. Iesus Christ therefore saith thus: The dowry of mans soule my deare wife, (that is to wit her sinnes and transgressings of the Law, Gods wrath against her, the boldnesse of the diuell ouer her, the prison of hell, and all other her euils) are become mine, and are in my power to doe what I list with them. Wherefore it is at my choice to deale with them at my pleasure, and therefore I will put out the hand-writing which is against

A very good similitude, expressing the manner how our sins are taken away by Christ.

against the soule my wife, I will take it out of the way, I will fasten it to my crosse in mine owne body, and in the same will I spoile principalities and powers, and make a shew of them openly, and triumph ouer them, and consume them vtterly vnto nothing.

Now when God saw his Sonne, who knew no sinne, neither had any sinne in him, thus willingly taking on him the foulness of our iniquity, he made him to be sinne for vs, euen the very sacrifice for our sinne: and did sharply punish our sinne in him, putting him to death, euen the death of the Crosse.

Matth. 28.

Phil. 2.

Howbeit forasmuch as he was his wel-belo-  
ued and obedient Sonne, he would not leaue him to death, nor suffer his holy One to see corruption: but raised him vp from death to life, giuing him all power in heauen and earth, and set him at his right hand in glory. Now then the wife likewise with exceeding great ioy, doth say: The Realmes and Kingdomes of my most deare husband and Sauour are mine, by him I am an heire of Heauen, my husbands riches (that is to wit, his holiness, his innocency, his righteousness and his Godhead, together with all his virtue and might) are mine and for me: and therefore in him I am holy, innocent, righteous, and godly, and there is not any spot in me,



me. I am well-fauoured and faire, inasmuch as my lawfull husband hath not any blemish in him, but is altogether goodly & faire. And sith that he is wholly mine, and so consequently all that he hath is mine, and all that he hath is pure and holy; it followeth that I also am pure and holy. Therefore to begin at his most innocent birth: he hath thereby sanctified the birth of his Spouse conceiued in sinne. The godly child-hood and youth of the Bridegroom, hath iustified the childish and youthfull life of his dearely beloued Bride. For the loue and vnion that is betwixt the soule of a true Christian, and the Bridegroom Iesus Christ, maketh all the workes of either of them, to be common to them both. By reason whereof, when a man saith, Iesus Christ hath fasted, Iesus Christ hath prayed, Iesus Christ was heard of the Father, raised the dead, draue diuels out of men, healed the sicke, dyed, rose againe, and ascended into Heauen: Likewise a man may say, that a Christian man hath done all the selfesame workes, forsomuch as the workes of Christ are the workes of the Christian, because hath done them for him. Verily a man may say that the Christian hath bin nailed to the Crosse, buried, raised againe, is gone vp into heauen, become the child of God, and made

made partaker of the Godhead. On the other side all the works that a Christian man doth, are Christs workes, because it is his will to take them for his. And forasmuch as they be vnperfect, and he thoroughly perfect, and cannot away with any vnperfect thing: he hath made them perfect with his vertues, to the end that his wife should be alwayes ioyfull and well contented, and not be afraid of any thing, assuring her selfe, that although there be yet still some default in her workes, yet notwithstanding they be acceptable to God in respect of his Sonne, vpon whom he hath his eyes alwayes fastened. O that vnmeasurable goodnesse of God! How greatly is the Christian bound vnto God? there is no loue of man, be it neuer so great, that may be compared with the loue that God beareth to the soule of euery faithfull Christian, whereof Christ is the Bridegroom. Whereupon S. Paul saith, *that Iesus Christ hath so loved his wife the Church*, which is builded of liuing stones (that is, of the soules of the belceuing Christians) that for to sanctifie her, he hath offered himselfe to the death of the Crosse, cleansing her with the washing of water, by his Word, to ioyne her to himselfe a glorious Church, without spot or wrinkle or other like thing: but that she should be holy and

Ephes. 5.



and vnblameable (that is to wit, like vnto him in holinesse and innocency) and also bee the true and lawfull daughter of God, who hath loued the world so well, that (as Iesus Christ Iohn 3.

himselfe saith) hee hath giuen his onely begotten Sonne, to the end that euery one which beleeued in him, should not perish, but haue life euerlasting. For God sent not his Son into the world, to condemne the world: but to the end that the World might be saued by him, inso much that hee which beleueth in him, shall not be damned. Some man

might demand after what manner the vnion of this holy Marriage is made, and how the Soule which is the Bride, and her Bridegroom Iesus Christ, are knit together? How the faithfull mans soule is assured of his being married

What assurance can I haue, that my soule is vnited vnto Iesus Christ, and become his Spouse? How can I assuredly glory that I vnto Christ.

am Queene and Mistresse of his great riches, as a wife may? I can easily beleue that other folkes shall receiue this honour and glory: but I cannot perswade my selfe that I am one of those same to whom God hath giuen so great grace: For I know mine owne wretchednesse & imperfection. My deare-beloued brother, I answer thee, that thine assurance consisteth in true and liuely faith, wherewith (as S. Peter saith) *God cleanseth mens hearts*: Acts 5.

And

And this faith is grounded in the beleeuing of the Gospell, that is to say, in the beleeuing of the glad tidings which haue bin published on Gods behalfe thorow the whole world: which tidings containeth in effect, that God

Marth. 2. hath vsed the rigoroufnesse of his iustice against Iesus Christ, chastising and punishing all our finnes in him. And whosoever receiue this good tidings, and beleeueth it steadfastly, hath the true faith, and doth enioy the forgiuenesse of his finnes, and is also reconciled vnto God: and of the child of wrath, is become the child of Grace: and recouering the Image of God, entreth into the Kingdome of God, and is made the Temple of God, who marrieth mans soule to his onely Sonne, by the meane of this faith, which faith is a worke of God, and the gift of God, as *S. Paul* faith oftentimes. And God giueth it vnto those whom he calleth to him, of purpose to iustifie them, and to glorifie them, and to giue them everlasting life, according as our Lord Iesus Christ witnesseth, saying:

Iohn 6. This is the will of him that sent mee, euen that every one which seeth the Sonne and beleeueth in him, should haue everlasting life, and I will raise him vp againe at the latter day. And like as *Moses* lifted vp the Serpent in the Wildernesse: so must the Sonne of



of man bee lifted vp, to the end that euery  
one which beleeueth in him, might not pe-  
rish, but haue life euerlasting. Also he saith to  
*Martha*: He that beleeueth in me, shall liue, *Iohn 11.*  
although he were dead, and euery one that li-  
ueth and beleueth in mee, shall not dye for e-  
uer. And to a company of the *Jewes* he saith:  
I am come a light into the world, to the end *1 Ioh. 12.*  
that euery man which beleeueth in me, should  
not abide in darkenesse. And *S. Iohn* in his E-  
pistle saith: Herein appeared the loue of God *1 Iohn 4.*  
towards vs, for that God is loue, and sent  
his onely begotten Son into this world, that  
we might liue through him. And herein is  
loue knowne, not in that we loued God, but  
in that he loued vs, and sent his Son to make  
atonement for our sinnes. And moreouer he  
sent him to destroy our enemies. For the  
bringing whereof to passe, he made him par-  
taker of our flesh, and of our blood, as saith  
*Saint Paul*, to the end that by his death, hee  
might destroy him that had the dominion of *Heb. 2.*  
death, that is to wit, the diuell, and set all such  
at liberty, as were subiect to bondage all their  
life long, for feare of death. Seeing then that  
we haue records of the holy Scripture, con-  
cerning the promises, whereof we haue spo-  
ken heretofore, and concerning many other  
promises that are disperfed in diuers places  
of

A very  
goodly si-  
militude,  
& fit for  
the ex-  
pressing  
of the  
free for-  
giuenesse  
of finnes  
for Iesus  
Christs  
sake.

of the same: wee cannot doubt of it. And forsomuch as the holy Scripture speaketh to all in generall, none of vs ought to distrust in himselfe, that the selfe-same thing which the Scripture saith, should not belong particularly to himselfe. And to the end that this point, wherein lyeth and consisteth the whole mystery of our holy faith, may be vnderstood the better: let vs put the case that some good and holy King cause the Proclamation to be made thorow his whole Realme by the sound of a Trumpet, that all Rebels and banished men shall safely returne home to their houses, because that at the suite and desert of some deare friend of theirs, it hath pleased him to pardon them: certainly none of those Rebels ought to doubt of the obtaining of true pardon of his rebellion, but rather ought assuredly to returne home to his house, to liue vnder the shadow of that holy King. And if he will not returne, he shall beare the penaltie of it, because that through his owne vnbeleefe hee dyeth in exile and in the displeasure of his Prince. But this good King is the Lord of Heauen and Earth, who for the obedience and desert of our good brother Iesus Christ, hath pardoned vs all our sins, and (as we haue said afore) hath made open Proclamation thorow the whold world, that  
all



all of vs may safely returne into his kingdome. Wherefore he that belecueth this proclamation, doth straight-wayes returne into Gods kingdome (whereout we were driuen by the offence of our first parents,) and blessedly gouerned by Gods holy Spirit. And he that giueth no credit to the said proclamation, shall neuer inioy the said generall pardon: but for his vnbeliefes sake shall abide in banishment vnder the tyranny of the diuell, and liue and dye in extreme misery, liuing and dying in the displeasure of the King of heauen and earth: and that iustly. For we cannot commit a greater offence against this good God, then to account him as a lyer and deceiuer: which verily wee doe, in not giuing credit to his promises. O how passing heavy is this deadly sinne of vnbeliefe? which (so farre forth as is possible) bereaueth God of his glory and perfection: besides the great harme that it doth to a mans selfe, which is his owne damnation and the endlesse torment of his soule, which the miserable conscience feeleth euen in this life. But on the contrary, hee that commeth vnto GOD with assurednesse of this faith, beleeuing him without any mistrust or doubt of his promises, and warranting himselfe for a certaintie, that God will performe all that euer hee hath

C

promi-

1 Cor. 1.

promised him: giveth all the glory vnto God, and liueth continually in rest and endlesse ioy, euermore praising and thanking the Lord God, for choosung him to the glory of the eternall life. And hereof they haue an assured earnest penny and gage, that is to wit, the Sonne of God, whom they take for their most louing Bridegroom, the blood of whom, hath made their hearts so drunken, that through this passing holy beliefe, there is in the Christian heart ingendred so liuely a hope, and so certaine a trust of Gods mercy towards vs, and such an operation is wrought in vs, as we rest our selues wholly vpon God, leauing the whole care of vs vnto him in such wise, that being thoroughly assured of Gods good will, wee are not afraid, neither of the diuell, nor of his ministers, nor of death. Which holy and stedfast trust of Gods mercy, enlargeth our heart, cheereth it vp, and with certaine marueilous sweet affections directeth it vnto GOD, filling it and setting it on fire with an exceeding feruent loue. And therefore *Paul* encourageth vs to go with all boldnesse to the Throne of grace: and hee counselleth vs that wee should not shake it off, nor make light of our trust, which hath great recompence & reward. But this so holy and diuine affiance is gendred in  
our

Heb. 4.



our hearts by the working of the H. Ghost, who is cōmunicated vnto vs by faith, which neuer goeth without the loue of God. And hereof it cōmeth, that we be prouoked to do good works with a certaine liuelinesse & effectuall cheerefulnesse: whereby we gather such a strength & inclination to do them, as we be thoroughly ready & forward, to do & suffer all intolerable things for the loue & glory of our most gracious & mercifull Father, who hath enriched vs with so abundant grace through Iesus Christ, and of his enemies made vs his most deare children. This true faith is no sooner giuen a man, but hee is by and by indued and imprinted with a certaine violent loue of good works, to yeeld right sweet and amiable fruits both vnto God & likewise to his neighbour, as a very good and fruitfull tree. And it is no more possible that he should be otherwise, then it is possible that a fagot should be set on fire, & not cast light immediately. This is the holy faith, without the which it is vnpossible that any man should please God, & whereby all the holy men (as well of the old Testament as of the New) haue bin saued, according as *S. Paul* witnesseth of *Abraham*: concerning whom, the Scripture saith, That *Abraham* beleeued God, and it was reckoned to him for righteousness. And therefore

Heb. 10.

Heb. 8.

Rom. 4.  
Gen. 15.

Rom. 2.

he saith a little before : We beleue that a man is iustified by faith without the deeds of the Law. And in another place he saith : So then, in that time shall the remnant be saued, according to the election of grace : and if they be saued by grace, then is it not by workes, for then were grace no grace. And

Gal. 3.

to the *Galatians* he saith, It is a manifest matter that no man becommeth righteous before God by the Law, because the righteous liueth

Abac. 2.

by faith. And the Law consisteth not in beliefe, but he that performeth the things that the Law commandeth, shall liue by that per-

Gal. 3.

formance. And further he saith, that a man cannot become righteous by the deeds of the Law, but onely by beleeuing in Iesus Christ.

Rom. 10.

Againe, a little after he saith, that if a man can become righteous by the Law, Iesus Christ dyed in vaine. Moreouer to the *Romanes*, making comparifon betweene the righteousness of the Law, and the righteousness of the Gospel, he saith, that the one consisteth in the doing of workes, and the other in beleeuing. For if thou confesse our Lord Iesus Christ with thy mouth, and beleue in thy heart that God hath raised him vp from death, thou shalt be saued. For the beliefe of the heart maketh a man righteous, and the confession of the mouth maketh him safe.



Loe how this good teacher Saint *Paul* sheweth euidently, that faith maketh a man righteous without any workes. And not only Saint *Paul*, but also the holy Doctors that came after him, haue confirmed and allowed this most holy truth of Iustification by faith: among whom Saint *Augustine* is the chiefe, S. Augustine. who in his booke of faith and workes, and in his booke of the Spirit and the Letter, and in his booke of fourescore and three questions, and in his booke which he did write to *Boniface*, and in his Treatise vpon the xxxj. *Psalme*, and in many other places, defendeth this article, shewing that we become righteous by faith without any helpe of good workes: howbeit that good workes are the effects of righteousness, and not the cause of it. And he sheweth that the words of Saint *James* being soundly vnderstood, are nothing contrary to this article. Which thing *Origen* Origen. doth also affirme in his fourth booke vpon the Epistle to the *Romans*, saying, that Saint *Pauls* meaning is, that faith onely is sufficient to make men righteous, insomuch that a man becommeth righteous, onely by beleeuing, although he haue not done any good worke at all. For so it is, that the thiefe became righteous without the workes of the Law, forasmuch as the Lord sought not what

\* *Mary  
Magda-  
len.  
Luke 6.*

Faith is  
the mark  
of those  
that are  
justified.

good workes he had done in time past, nor waited vntill he had done any after he had beleeued, but hauing accepted him for righteous, vpon his onely confession, tooke him for his companion, euen when he should enter into *Paradise*. Likewise, that so renowned a \* woman in the Gospel of *S. Luke*, while she was at the feete of Iesus Christ, heard it said vnto her, Thy sinnes are forgiuen thee. And a little after he saith vnto her, Thy faith hath saued thee, goe thy way in peace. Afterward *Origen* saith, In many places of the Gospel, a man may see how our Lord Iesus Christ hath spoken in such wise, as he sheweth that faith is the cause of the saluation of the beleeuers. Then is a man made righteous by faith, and the workes of the Law further him nothing at all. On the contrary, where faith is not (which faith maketh the beleeuer righteous) although a man doe the workes which the Law commandeth: yet notwithstanding, forasmuch as they be not builded vpon the foundation of faith, albeit that to outward appearance they seeme good, yet can they not iustifie him that doth them, because he wanteth faith, which is the marke of them that are become righteous before God. And who is he that can boast himselfe to be righteous, when he heareth God say by his Prophet *Esay,*



*Esay*, that all our righteousness is as a defiled *Esay. 64.*  
cloth of a menstruous woman? Then can we  
not iustly glory in our selues, but in the onely  
faith of the crosse of Iesus Christ. *Saint Basil* *S. Basil.*  
in his Homily of humility, saith that the Chri-  
stian ought to hold himselfe for righteous  
through beliefe in Iesus Christ: and his words  
are these: The Apostle saith, that he which  
glorieth, should glory in the Lord, in that  
God hath made Iesus Christ to be our wise-  
dome, righteousness, holinesse, and redemp-  
tion, to the end, that he which would glory,  
should glory in the Lord, because that the  
perfect and sound glorying, is to glory in the  
Lord. For in so doing, a man presumeth not  
vpon his owne righteousness, but acknow-  
ledgeth his want of the true righteousness, &  
that he is made righteous, onely by beleeting  
in Iesus Christ. And *S. Paul* gloryeth of the  
despising of his owne righteousness, and of  
his seeking of Christs righteousness, by  
faith, which commeth of God. *Saint Hilary*, *S. Hilary.*  
in his ninth Canon, vpon the exposition of  
*St. Matthew* saith these words: The Scribes  
considering Iesus Christ but onely as man,  
were troubled that a man should forgiue sins,  
and pardon that thing which the Law could  
not doe, because that onely faith iustificieth.  
*Saint Ambrose* in expounding these words of

S. Ambr. *Saint Paul* (Vnto him that beleueneth in him  
 Rom. 4. which iustificeth the vngodly, his faith is accounted for righteousness, according to the purpose of Gods Grace : like as *David* also saith, That the man is blessed whom God accounteth righteous without workes) writeth thus, *Saint Paul* saith, that vnto him which beleueneth in Iesus Christ (that is to wit, to the *Gentile*) his faith is imputed for righteousness, as it was vnto *Abraham*. In what wise then thinke the Iewes to become righteous by the workes of the Law : and yet to be righteous as *Abraham* was, seeing that *Abraham* became not righteous by the deeds of the Law, but onely by faith ? Then is not the Law needfull, forasmuch as the sinner becommeth righteous before God through onely faith, according to Gods gracious purpose, as *David* saith. The Apostle confirmeth that which he hath said, by the Prophets example, saying : Blessed is the man whom God accepteth for righteous without workes : whereby *David* meaneth, that those men are very happy, whom GOD hath determined to accept for righteous before him, by onely faith, without any paines-taking or obseruation of the Law on their behalfe. Thus sheweth he the blessednesse of the time wherein Christ was borne, insomuch as  
 the

Psal. 31.



the Lord himselfe faith; Many righteous men and Prophets haue coueted to see the things that you see, and to heare the things that you heare, and haue not heard them. The selfe-same thing faith St. *Ambrose* in expounding the first Chapter of the first Epistle to the *Corinthians*, affirming openly, that whosoever beleueth in Iesus Christ, is become righteous without workes, and without any desert, and receiueth forgiuenasse of his sinnes by faith alone. Also he affirmeth the same thing in an Epistle which he writeth to *Irenaeus*, saying, Let no man boast of his owne workes, for no man becommeth righteous by his owne workes: but he that hath righteousness, hath it of free gift, forsomuch as he is made righteous by Iesus Christ. Then is it faith that deliuereth by Christs blood: for happy is he whose sinne is forgiuen and pardoned. And S. *Bernard* in his threescore and seuenteenth Sermon vpon the Ballet of Ballets, confirmeth the same, saying that our owne merits beare no sway at all, in making vs righteous, which thing must be attributed wholly vnto grace, which maketh vs righteous freely, and likewise dischargeth vs from the bondage of sinne. And he addeth, that Iesus Christ marrieth the soule, and coupleth it vnto himselfe by faith, without that, any desert

S. Bernard.

Gen. 17.

A very  
good co-  
parison  
how we  
be clo-  
thed with  
the righ-  
teousnes  
of Iesus  
Christ.

sert of our workes ought or can come be-  
tweene. But because I will not be too long, I  
will make an end of mine allegations, when I  
haue vttered one very notable and good say-  
ing of Saint *Ambrose*, in his booke intituled  
of *Iacob* concerning the blessed life. The said  
holy man saith, that like as *Iacob* hauing not  
on his own behalfe deserued the birth-right,  
shrowded himselfe vnder the apparell of his  
brother, and clothed himselfe with his gar-  
ment, which yeelded a very sweet sent, and  
in that wise presented himselfe to his father,  
to receiue the blessing vnder another mans  
person to his owne behoofe: euen so is it  
requisit for vs to clothe our selues with the  
righteousnesse of Iesus Christ by faith, and  
to shrowd our selues vnder the diuine pure-  
nesse of our eldest brother, if we will be  
receiued for righteous afore God. And cer-  
tainely this is true. For if we appeare before  
God vnclothed of the righteousnesse of Ie-  
sus Christ, out of all doubt we shall be iud-  
ged worthy of euerlasting damnation. But  
contrariwise, if God see vs apparelled with  
the righteousnesse of his Sonne Christ: then  
will he surely take vs for righteous, and holy,  
and worthy of eternall life. And verily it is  
a great rashnesse in such as pretend to attaine  
to righteousnesse by the keeping of Gods  
Com-



Commandements, which are all comprehended in louing God, with all our heart, with all our soule, and with all our strength, and our neighbour as our selfe. But who is so arrogant or so mad as to presume, that he is able to performe those Commandements to the full? Or who seeth not that Gods Law requireth perfect loue, and condemneth all vnperfectnesse? Let euery man consider well his owne workes, which partly shall seeme good vnto him, and he shall find that they ought rather to be called transgressions of that most holy Law, according also as they be altogether vncleane and vnperfite, so that he must be faine to vtter this saying of *Dauids*: Enter not into iudgement with thy seruant, O Lord, for no man liuing shall be found righteous in thy sight. And *Salomon* saith, Who is he that may say, My heart is cleane! And *Iob* cryeth out, *What man is he that can be undefiled, and what man borne of woman can shew himselfe righteous?* Behold, he found no steadfastnesse among his Saints, yea the heauens are not cleane in his sight. How much more abominable and filthy is man, who drinketh iniquity as it were water? And Saint *Iohn* saith, If we say we be without sinne, we deceiue our selues. And specially our Sauour Iesus Christ teacheth vs to say,

No man  
can boast  
of the  
perform-  
ance of  
Gods  
Law.

*Psal.* 143.

*Prou.* 20.

*Iob* 15.

*1 Iohn* 2.

Math. 6. as often as we pray, *Forgive vs all our trespasses, as we forgive them that trespassed against vs.*

And hereby may well be gathered the folly of those that make marchandise of their workes, presuming to saue by them, not onely themselves, but also their neighbours: as though our Lord Iesus Christ had not said vnto them, When ye haue done all that euer is commanded you, say ye, We be vnprofitable seruants, we haue done but as we ought to doe. Ye see that although we had performed Gods Law to the full, yet neuerthelesse we should esteeme and call our selues vnprofitable seruants. Now then, seeing that men are so farre off from this full performance: who is he that dareth be so bold as to glorifie himselfe, that he hath added so great an ouerplus of deseruings aboue the full measure, as he may haue to deale abroad vnto others? But to returne to our purpose, I would that the proud sinner which beareth himselfe in hand that he maketh himselfe righteous before God, by doing some works which are allowable to the world, would consider, that all the workes which proceed out of an vncleane and foule heart, are also vncleane and filthy, and consequently cannot be acceptable vnto God, nor haue any power to make the party righteous. Therefore we must first of all  
 cleanse



cleanse the heart, if we mind that our workes  
 should please God. The cleansing of the heart  
 proceedeth of faith, as the holy Ghost affir-  
 meth by the mouth of *St. Peter*. Then must Acts 15.  
 we not say that the vnrighteous person and  
 the sinner becommeth righteous, good, and  
 acceptable vnto God by his owne workes:  
 but we must of necessity conclude, that faith  
 cleanseth our hearts, and maketh vs good,  
 righteous and acceptable before God, and  
 furthermore causeth our workes to please  
 him, notwithstanding that they be altogether  
 vnprofitable and vnperfite. For inasmuch as  
 we be become the children of God through  
 faith: he considereth our workes, not as a se-  
 uere and rigorous Iudge, but as a most mer-  
 cifull Father, hauing pittie of our frailnesse,  
 and regarding vs as the members of his el-  
 dest sonne, whose perfection and righteouf-  
 nesse doth supply all our vncleannesse and im-  
 perfection, which are not layed to our charge,  
 forsomuch as they be couered vnder the pure-  
 nesse and innocency of Iesus Christ, and come  
 not to iudgement before God. And hereup-  
 on it commeth to passe, that all our workes  
 which proceed of true faith, (notwithstan-  
 ding that they be wholly sinfull and corrupt  
 of themselues) shall neuertheless be praised  
 and allowed by Iesus Christ in the generall  
 iudge-

How the  
 workes of  
 the faith-  
 ful, though  
 they bee  
 vnperfect,  
 please  
 God.

Math. 25.

In what  
manner  
faith iu-  
stifieth.

indgement, because they be the fruits and testimonies of our faith whereby we be saved. For insomuch as we haue loued the brethren of Iesus Christ, we shall shew evidently, that we haue also beene faithfull, and brethren of Christ, and therefore by faith, we shall be put in full possession of the euerlasting Kingdome, which our Soueraigne Lord God hath prepared for vs before the creating of the world: not for our merits sake, but through his mercy, whereby he hath chosen vs, and called vs to the Grace of his Gospell, and made vs righteous, to the intent to glorifie vs euerlastingly with his onely begotten Son Iesus Christ, who is the holinesse and righteousness of vs, but not of them which will not confesse that faith is sufficient of it selfe to make a man righteous and acceptable to the Lord God, who through his Fatherly goodnesse and louing kindnesse, offereth and giueth vs Iesus Christ with his righteousness, without any desert of our owne workes. What thing can worke or cause a man to deserve so great a gift and treasure as Iesus Christ is? This treasure is giuen only through the grace, fauour, and mercifulnesse of God: and onely faith is the thing that receiueth such a gift, as to make vs inioy the forgiveness of our sinnes. And therefore when S.

Paul



*Paul* and other Doctors say, that onely faith maketh men righteous, without works: they meane that it maketh vs to enioy the generall forgiuenesse of our sinnes, and to receiue Iesus Christ, who (as saith *S. Paul*) dwelleth in our hearts by faith, and ouercomming and pacifying the troubles of our consciences, satisfieth Gods iustice for our sinnes. Furthermore it appeaseth Gods wrath iustly moued against vs, quencheth the fire of hell, whereinto our naturall corruption did throw vs headlong, and cheerefully destroyeth and ouerthroweth the diuell, together with all his power and tyranny: Which things, all the workes that all the men in the world can lay together, are not able to deserue nor to bring to passe. That glory and that prerogatiue is reserued all onely to the Sonne of God, that is to wit, to the blessed Iesus Christ, who hath power aboue all the powers that are in Heauen, in Earth, and in Hell, and giueth himselfe and his merits, to all such as distrusting in themselves, doe set their whole hope of being saued, in him and in his merits. And therefore let no man beguile himselfe when he heareth it said, that onely faith iustifieth without workes: and thinke as false Christians doe (who draw all things to liue fleshly) that the true faith consisteth in beleeuing the  
bare

Ephes. 3.

bare story of Iesus Christ, after the same manner as men beleeeue the story of *Cesar*, or *Alexander*. Such manner of beleefe is but an historicall beleefe, grounded meerely vpon the report of men, and vpon their writings, and lightly imprinted in our conceit by a certaine custome, and is like to the faith of the *Turks*, who for the like reasons beleeeue the fables of their *Alcoran*. And such a faith is but an imagination of man, which neuer renueth the heart of man, nor warmeth it with the loue of God, neither do any good workes insue, or any change of life which faith should bring forth. And therefore they falsly hold opinion against the holy Scripture, and against the holy Doctors of the Church, that onely faith maketh not men righteous, but that they must also haue workes. Vnto whom I answer, That this historicall and fond beleefe, and all the workes that insue thereof, are not onely vnable to make a man righteous: but also doe cast the parties headlong to the bottome of hell, like

Mat. 12. vnto those that haue no oyle in their lamps, that is to say, no liuely faith in their hearts.

Rom. 6. The faith that maketh men righteous, is a worke of God in vs, whereby our old man is crucified, and we being transformed in Iesus Christ, become new creatures, and the deare



deare beloued children of God. This heavenly faith is it that graffeth vs into the death and resurrection of Iesus Christ, and consequently mortifieth our flesh with the effects and lusts thereof. For when we by the operation of faith doe know our selues to be dead with Iesus Christ, wee are at a full point with our selues and with the world, and are throughly resolved, how it is meet that they which are dead with Iesus Christ, should mortifie their earthly members, that is to wit, the sinfull affections of their minde, and the lusts of the flesh: and forasmuch as wee know wee bee raised againe with Christ, we bend our selues to the leading of a spirituall and holy life, like vnto that which we shall liue in heaven, after the last resurrection. This holy faith making vs to inioy the generall pardon that is published by the Gospell, bringeth vs into the kingdome of our good God, and pacifieth our consciences, maintaining vs in continuall ioy, and holy and spirituall sweetnesse. This selfe-same faith knitteth vs vnto God, and maketh him to dwell in our hearts, and clotheth our soule with himselfe, so as thenceforth the holy Ghost mooueth vs to doe the same things whereunto hee mooued Iesus Christ while he was in the world, and

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was

was conuerfant among men, that is to wit, vnto lowlinesse, meekenesse, obedientnesse vnto God, louingnesse, and other perfecti-  
 ons, where-through wee recouer the image of God. For these selfe-same causes, Iesus Christ did rightly attribute blessednesse vnto this inspired faith: which blessednesse cannot bee without good workes and holinesse of life. And how can it be that a Christian should not become holy, seeing that Iesus Christ is become his holinesse through faith? Therefore by faith we be iustified and saued, and therefore *S. Paul* doth in a manner alwaies call those Saints, whom we call now Christians: who, if they haue not Christs Spirit, are none of Christs, and consequently no Christians at all. But if they haue the Spirit of Iesus Christ to rule and gouerne them, we must not doubt, but that although they know well that they bee made righteous through faith onely: yet for all that, they will become neuer the more slothfull to do good workes. For Christs Spirit is the Spirit of loue: and loue cannot be idle, nor cease from the doing of good workes. But if wee will say the truth, a man can doe no good workes, except he first know himselfe to be become righteous by faith: for before he knoweth that, his doing of good workes is rather to  
 make

Saint  
*Paul* cal-  
 leth them  
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 good  
 workes.



make himselfe righteous, then for the loue and glory of God: and so he defileth all his works with selfe-loue, for the loue of himselfe and for his owne profit. But hee that knoweth himselfe to be become righteous by the merits and righteousness of Christ, (which hee maketh his owne by faith) laboureth happily, and doth good works, all only for the loue and glory of Christ, and not for loue of himselfe, nor to make himselfe righteous. And thereupon it cometh, that the true Christian, (that is to wit, he that accounteth himselfe righteous by reason of Christs righteousness) asketh not whether good works be commanded or not: but being wholly moued and prouoked with a certaine violence of godly loue, he offereth himselfe willingly to doe all the works that are holy and Christian-like, and neuer ceaseth to doe well. Hee therefore which feeleth not the marueilous effects by his faith, which we haue heretofore declared, that the inspired faith works in the heart of the Christian: Let him assure himselfe, that he hath not the Christian faith, and let him pray earnestly vnto God to giue it him, saying: *Lord helpe mine unbeliefe.* And when he heareth it said, that only faith maketh men righteous, let him not deceiue himselfe, and say, What need I to

Marke 2.

weary my selfe in doing good works, faith is inough to send mee to *Paradise*? To such an one I answer, that only faith sendeth vs to *Paradise*: but yet let him take good heed: for the diuels doe also belecue and tremble, as

James 2. faith Saint *James*: O miserable man, wilt thou goe with them to *Paradise*? By this false conclusion thou mayest know ( my brother ) in what an errour thou art: for thou weepest to haue the faith that maketh men righteous, and thou hast it not. Thou sayest thou art rich, and hast no need of any thing: and thou seest not how thou art poore, wretched, blind, and naked. I counsell to buy gold of God, that is throughly fixed with fire, ( that is to say, true faith set on fire with good works ) to the intent thou mayest become rich: and to cloath thy selfe with white rayment ( that is to wit, with Christs innocency ) to the end that the shame of thy nakednesse ( which is the great filthinesse of thy sin ) be not seene to the whole world. Then is the iustifying faith as it were a flame of fire, which cannot but cast forth brightnesse. And like as the flame burneth the wood without the helpe of the light, and yet the flame cannot be without the light: so is it assuredly true, that faith alone consumeth and burneth away sinne without the helpe of

A liuely  
compari-  
son.



of workes, and yet that the same faith cannot  
be without good workes. Wherefore, like as  
if we see a flame of fire that giueth no light,  
we know by and by that it is but vaine and  
painted: euen so, when we see not some  
light of good workes in a man, it is a token  
that he hath not the true inspired faith,  
which God giueth to his chosen, to iustifie  
and glorifie them withall. And hold it for  
certaine, that *S. Iames* meant so, when hee What *S.*  
said, Shew me thy faith by thy workes, and I *Iames*  
will shew thee my faith by my workes. For meant  
his meaning was, that he which is plunged concer-  
in ambitiousnesse, and worldly pleasures, be- ning  
leeueth not (though he say he beleue) foras- workes.  
much as he sheweth not in himselfe the ef- *Iames* 2.  
fects of faith. Also we may liken this holy A hea-  
faith to the Godhead which is in Iesus uenly  
Christ: who being very man (but without compari-  
sin) did wonderfull things, healing the sicke, son.  
giuing sight to the blind, walking vpon the  
water, and raising vp the dead vnto life a-  
gaine: and yet these marueilous workes were  
not the cause that he was God. For before  
he did any of those things, he was God, and  
the lawfull and onely begotten Son of God,  
and he need not to worke those miracles to  
make himselfe God by them, but forasmuch  
as he was God, therefore he did them. And

so, the miracles that Christ wrought, made him not to be God, but shewed openly that he was God. In like wise, true faith is as it were a Godhead in the soule of a Christian, which doth wondrous workes, and is neuer weary of well-doing, and yet those workes are not the cause that a Christian is a Christian, that is to wit, that he is righteous, good, holy, and acceptable vnto God, neither needeth he to worke all those good workes to become such a one. But forasmuch as hee is a Christian by faith, like as Iesus Christ being a man, was also God by his Godhead: he doth all those good workes, which make not the Christian to be righteous and good, but shew him to bee good, righteous and holy. So then, like as Christs Godhead was the cause that he wrought miracles: euen so faith working through loue, is the cause of the good workes that a Christian man doth. And like as a man may say of Iesus Christ, that he hath done this miracle or that, and that those miracles, besides that they glorified God, were also a great honor vnto Iesus Christ as he was man, who for his obedience euen vnto death, was recompenced at Gods hand in his resurrection, and had giuen vnto him all power both in heauen and earth, which he had not afore as in  
respect



respect of his manhood, but deserued it by the vnion which is betwixt the Word of God and the manhood of Christ: So doth faith in a Christian, which faith by reason of the vnion that it hath with the soule, attributeth that thing to the one which is proper to the other: whereupon it commeth, that the holy Scripture promiseth the Christian euerlasting life for his good works, because good works are the fruits and testimonies of liuely faith, and proceed of it, as light proceedeth from a flame of fire, according as I haue said heretofore. And by this holy faith which imbraceth Iesus Christ, it comes to passe that our soule is ioyned with Christ, and is so vnited and knit to him, that whatsoeuer Christ hath merited and deserued, the same is imputed vnto the soule, as though it had merited and deserued it. And therefore *S. Austin* saith, that God crowneth his owne gifts in vs. Of this vnion of the soule with Iesus Christ, Christ himselfe beareth good record, where hee prayeth to his Father for his Apostles and for such as should beleue in him by their preaching. I pray not (saith he) for them onely, but also for all those that shall beleue in me through their word, to the end they may be all one thing, that like as thou my Father art in me, and I in thee, so they also may be one

Ioh. 17.

in vs, and that the world may beleue that thou hast sent me, and that I haue giuen them the glory which thou hast giuen me, so as they should be one selfe-same thing like as thou and I are one. Whereby it appeareth euidently, that if we beleue the word of the Apostles (who preached that Iesus Christ dyed for our sins, & rose againe for our iustification) we become all one thing with him: and forasmuch as he is all one with God, we also become all one with God, by the meane of Iesus Christ. O wonderfull glory of the Christian, to whom it is granted through faith, to possesse the vnspeakeable benefits which the Angels long to behold! By this present discourse a man may plainly perceiue the difference that is betwixt vs & them that defend the iustification by faith and workes together. Herein we agree with the, that we stablish workes, affirming that the faith which iustificieth, cannot be without good workes, and that those which are become righteous, are they that doe the good workes that may rightly be called good workes. But we differ from them in this, that we say, that faith maketh men righteous without the helpe of workes. And the reason is ready: namely, because that by faith we put on Christ, & make his holinesse and righteousness to be ours.

And

Rom. 4.

2 Cor. 6.

1 Pet. 2.

Gal. 3.



And seeing the case so standeth, that Christs righteousness is giuen vs by faith: We cannot be so thanklesse, blind, and vnhappy, as not to beleue that he is of sufficient ability, Heb. 2. to make vs acceptable and right before God. Let vs say with the Apostle, If the blood of Oxen and Goats, and the Ashes of a Cow sprinkled, cleanseth the vncleane, as touching the cleansing of the flesh: how much more shall that blood of Iesus Christ, who by the euerlasting spirit offered himselfe vndefiled vnto God, to cleanse our consciences from dead workes, to serue the liuing God? I pray thee now, thou good and deuout Christian, consider well which of these two opinions is the truest, holiest, and worthiest to be preached: Ours, which aduanceth the benefit of Iesus Christ, and pulleth downe the pride of man which would exalt his owne works against Christs glory: or the other, which by affirming that faith of it selfe iustificieth not, defaceth the glory and benefit of Iesus Christ, and puffeth vp the pride of man, who cannot abide to be iustified freely by our Lord Iesus Christ, without some merit of his owne. But (say they) it is a great quickning vp to good workes, to say that a man maketh himselfe righteous before God by meanes of them. I answer,

swer, that wee also confesse that good workes are acceptable to God, and that hee of his meere grace and free liberality recompenseth them in Paradise. But we say moreover, that no workes are good, sauing those that (*S. Austin* saith) are done by those that are become righteous through faith, because, that if the tree be not good, it cannot yeeld good fruit. And furthermore we say that such as are become righteous through faith, forasmuch as they know themselves to be righteous through Gods righteousness purchased by Christ, make no bargaining with God for their workes, as though they would buy their manner of iustification such as it is with them: but being inflamed with the Loue of God, and desirous to glorifie Iesus Christ who hath made them righteous, by giuing them his merits and riches, they bestow all their whole study and labour to doe Gods will, fighting manfully against the loue of themselves, and against the world and the Diuell. And when they fall through frailty of the flesh, they recouer themselves by and by, and are so much the more desirous to doe good, and so much the more in loue with their God, considering that he layeth not their sinnes to their charge, because they be ingrafted into  
Iesus



Iesus Christ, who hath made full amends for all his members, vpon the tree of his crosse, and maketh continuall intercession for them to the eternall Father, who for the loue of his onely begotten Sonne, beholdeth them alwayes with a gentle countenance, gouerning and defending them as his most deare children, and in the end giuing them the heritage of the world, making them like fashioned to the glorious Image of Christ. These louing motions are the spurres that pricke forward the true Christians to doe good workes: who considering that they are become the children of God through faith, and made partakers of his diuine nature, are stirred vp by the holy Ghost dwelling in them, to liue as it becometh the children of so great a Lord, and are greatly ashamed that they maintaine not the beauty of their heauenly Noblenesse: and therefore they imploy their whole indeauour to the following of their first borne brother Iesus Christ, living in great lowliness and meekenesse, in all things seeking the glory of God, giuing their liues for their brethren, doing good to their enemies, glorying in the sufferance of reproaches, and in the Crosse of our Lord Iesus Christ, and Gal. 6. saying with Zachary, We be deliuered out of Luke 2. of

Tit 2.

of the hand of our enemies, to serue God without feare, in holinesse and righteousnesse all the dayes of our life. They say with *S<sup>t</sup>. Paul*: The Grace of the Lord is appeared, to abolish all wickednesse and all worldly desires in vs, to the end we should liue a sober, holy, and honest life in this world, waiting for the blessed hope, and for the glorious appearing of the great God and Saviour. These and such other like thoughts, desires, and affections, are wrought by inspired faith in the soules of them that are become righteous. And as for him that either wholly or partly feeleth not these godly affections and operations in his heart, but is giuen ouer to the flesh and the world: let him assure himselfe, that he hath not yet the iustifying faith, nor is the member of Christ, because he hath not Christs Spirit, and consequently he is none of his, and he that is none of Christs, is no Christian. Then let mans wisdom cease henceforth to fight against the righteousnesse of the most holy faith, and let vs giue all the glory of our iustification, to the merits of Iesus Christ, with whom we be cloathed through faith.

Rom. 8.

Gal. 3.

CHAP.



## CHAP. V.

*In what wise the Christian is cloathed with Iesus Christ.*

**A**lthough that by the things aforesaid, a man may easily and plainly enough perceiue, how a Christian may cloath himselfe with Iesus Christ, yet neuerthelesse, I minde to speake a little of it, assuring my selfe, that vnto the good and faithfull Christian, it can seeme neither grieuous nor troublesome to speake thereof, although the thing were repeated a thousand times. Therefore I say, that the Christian knoweth that Iesus Christ, together with all his righteousness, holinesse and innocency, is his owne through faith. And like as when a man purposeth to present himselfe before some great Lord or Prince, he laboureth to aray himselfe in some faire and costly appa-  
rell: euen so, when the Christian is decked and arrayed with the innocency of Christ, and with all his perfection, hee presenteth himselfe boldly before God the Lord of all, assuring himselfe, that through Christs merits, he is in as good case as if hee had purchased all that which Iesus Christ hath purchased and deserued. And truely, faith ma-  
keth

keth euery of vs to possesse Christ and all that is his, as wee possesse our owne garment. And therefore to be clothed with Iesus Christ, is nothing else but to beleue for a certainty, that Christ is wholly ours: and so is he in very deed, if we beleue so, and hold our selues assured, that by the same heavenly garment we bee receiued into fauour before God. For it is most certaine, that he as a most deare Father hath giuen vs his Sonne: meaning that all his righteousness, and all that euer he is, can, or hath done, should be in our power and iurisdiction, in such wise as it should bee lawfull for vs to make our boast of them, as if we had done, purchased, and deserued them by our owne strength. And whosoever beleueth this, shall find that his beleefe is good and true, as we haue shewed heretofore. Then must the Christian haue a stedfast faith and beleefe, that all the goods, all the graces, and all the riches of Iesus Christ, are his: for sith that God hath giuen vs Iesus Christ himselfe, how should it be possible that hee hath not giuen vs all things with him? Now if this be true, as true it is in deed: the Christian may rightly say, I am the childe of God, and Iesus Christ is my brother. I am Lord of Heauen and Earth, and of hell, and of death,

Rom.9.



death, and of the law, in so much as the law cannot accuse me nor lay any curse vpon mee, because the righteousness of God is become mine. And this faith is it alone that maketh a man to be called a Christian, and which cloatheth him with Iesus Christ as we haue said afore. And boldly may this be called a great mystery, whereunder are contained marueilous things, and things not heard of, concerning that great God, which cannot enter into mans heart, except God doe first soften it with his holy grace, as he hath promised to doe by his holy Prophet, saying, I will giue you a new heart, and I will put a new minde into you, and I will take away the stony heart out of your body, and I will giue you a heart of flesh. Now then, hee that belecueth not after the said manner, that Iesus Christ with all the goods that he possesseth, is his, cannot call himselfe a true Christian, nor euer haue a quiet and ioyfull conscience, nor a good and feruent courage to doe good: but shall easily faint in doing of good works, yea and moreouer hee shall neuer bee able to doe workes that are truely good. This onely beleefe and trust that wee haue in the merits of Iesus Christ, maketh men true Christians, stout, cheerefull, merry, louers of God, ready to  
doe

Iesus  
Christ  
the true  
example  
of Chri-  
stians.

2 Pet. 2.

Ephes. 4.

Rom. 15.

doe good works, possessors of Gods King-  
dome and of God himselfe, and his right  
deare-beloued children, in whom the holy  
Ghost doth truely dwell. What heart is so  
cowardly, cold, and vile, which considering  
the inestimable greatnesse of the gift that  
God hath bestowed vpon him, in giuing  
him his owne so well-beloued Sonne with all  
his perfectnesse, is not inflamed with an ex-  
ceeding earnest desire, to become like vnto  
him in good works: specially seeing that the  
Father hath giuen him vnto vs for an exam-  
ple whercon we must continually looke, fra-  
ming our life after such a sort, as it may be  
a true counterpaine of the life of Iesus  
Christ, forasmuch as Christ (as saith Saint  
*Peter*) hath suffered for vs, leauing vs an  
ensample, to the end that we should follow  
his footsteps. Out of this consideration  
issueth another kinde of cloathing of a mans  
selfe with Christ, which we may tearme an  
example cloathing, for so much as the Chri-  
stian must frame his whole life after the ex-  
ample of Christ, fashioning himselfe like  
vnto him in all his deedes, words and  
thoughts, leauing his former wicked life,  
and decking himselfe with the new life, that  
is to wit, with the life of Christ. By reason  
whereof *S. Paul* saith: Let vs cast away the  
the



the works of darknesse, and put on the armour of light, not in feasting, nor in drunkenesse, nor in chambring and wantonnes, nor in strife: but put vpon you the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof. Hereupon the true Christian being in loue with Iesus Christ, faith in himselfe, Sith that Iesus Christ, not hauing any need of me, hath redeemed me with his owne blood, and is become poore to enrich mee: I will likewise giue my good, yea and my very life, for the loue and welfare of my neighbour. And like as I am cloathed with Iesus Christ for the loue hee hath borne to mee: so will I haue my neighbour in Christ, to cloath himselfe with mee and with my goods likewise, for the loue that I beare him for Christs sake. He that doth not so, is no true Christian, for hee cannot say that hee loueth Iesus Christ, if hee loue not the members and brothers of him: and if we loue not our neighbour, for whose sake Christ hath shed his blood, wee cannot truely say that wee loue Iesus Christ: who being equall with God, was obedient to his Father, Phil. 2. euen to the death of the Crosse, and hath loued and redeemed vs, giuing himselfe vnto vs, with all that euer hee hath. After the same manner, we being rich, and hauing

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aboundance of good things at Christs hand, must also bee obedient vnto God, to offer and giue our works and all that wee haue, yea and euen our selues, to our neighbours and brethren in Iesus Christ, seruing them and helping them at their need, and being to them as another Christ. And like as Iesus Christ was lowly and gentle, and farre from all debate and strife: so must wee set our

Math. 12. whole minde vpon lowlinesse and meeke-  
nesse, eschewing all strife and impatience, as  
well which consist in words and reasoning,  
as in deeds: And as Iesus Christ hath indu-  
red all the persecutions and spites of the  
world for the glory of God: so must wee  
with all patientnesse cheerefully beare the  
persecutions and reproaches that are done

2 Tim. 2. by false Christians to all such as will liue  
faithfully in Iesus Christ: who gaue his life  
for his enemies, and prayed for them vpon  
the Crosse: and so must we also pray alwaies  
for our enemies, and willingly spend our  
life for their welfare. And this is to fol-  
low Christs steps, according as Saint *Peter*  
saith. For when we know Iesus Christ with  
all his riches to be our owne good, (which  
thing is to bee cloathed with Christ, and  
to become pure and cleane without spot)  
there remaineth nothing more for vs to doe,  
but



but to glorifie God by following the life of Iesus Christ, and to doe to our brethren as Christ hath done to vs: and specially forso- much as we be warranted by his Word, that whatsoeuer we doe to his brethren and ours, hee accepteth it as a benefit done to him- selfe. And doubtlesse seeing that the true Christians are members of Christ, we can- not doe either good or euill to the true Christians, but wee doe it likewise vnto Christ, insomuch that he reioyceth or suffe- reth in his members. Therefore like as Iesus Christ is our cloathing by faith, so also must wee through loue become the cloathing of our brethren, and haue as good care of them as of our owne bodies: for they bee mem- bers of our body, whereof Christ is the head. And this is the godly loue and chari- tie which springeth and proceedeth of the true vnfained faith, which God hath brea- thed into his Elect: which faith (as saith Saint *Paul*) worketh by loue. Howbeit, for- Rom. 12. asmuch as the life of our Lord Iesus Christ, wherewithall wee must bee cloathed, was a continuall crosse, full of troubles, reproa- 1 Tim. 1. ches, and persecutions: if wee will fashi- Gal. 5. on our selues like vnto his life, wee must continually beare the crosse, as hee himselfe saith: If any man will come after mee, let

Luke 9.

John 15.  
Phil. 3.

2 Cor. 12.

2 Cor. 4.

him forsake himselfe, and take vs his Crosse and follow me. But the chiefe cause of this crosse is, for that our God purposeth to mortifieth the affections of our mind and the lusts of our flesh by that exercise: to the end we may conceiue in our selues the great perfection wherein we be comprized by our Lord Iesus Christ, by being grafted into him. Also his will is, that our faith being fined like gold in the furnace of troubles, should shine bright to his glory. Moreouer his intent his, that we by our infirmities, should set out his great power, which the world in despite of it, beholdeth in vs, inasmuch as our frailty becometh strong by troubles and persecutions, and the more that it was beaten downe and oppressed, so much the more it is strong and stedfast. Whereof the Apostle *S. Paul* saith, We carry this treasure in earthen vessels, that the excellency of the power might be Gods and not ours. On all sides we suffer tribulation, but wee are not overcome: we be poore, but not overcome of pouerty: wee suffer persecution, but yet are we not forsaken: we be despised, but yet wee perish not: and so we dayly beare about vs the dying of our Lord Iesus Christ in our body, that the life of Iesus Christ may



may also be openly shewed in vs. And seeing the case is so, that our Lord Iesus Christ and all his deare Disciples glorified God by tribulations: let vs also imbrace them ioyfully, and say with the Apostle S. *Paul*, God Gal.6. forbid that I should glory, saue in the Crosse of our Lord Iesus Christ: and let vs so deale, as the world may (whether it will or no) perceiue and see with his eyes, the wonderfull effects that God worketh in such as sincerely imbrace the grace of his Gospell. Let vs so deale, I say, as the worldlings may see with how great quietnesse of mind the true Christians indure the losse of their goods, the death of their children, flanders, the diseases of the body, and the persecutions of false christians: and also that they may see how the onely true Christians doe worship God in spirit and truth, taking in good worth at his hand whatsoever happeneth, and holding all that hee doth, to bee good, righteous and holy, praising him alwayes for the same, whether it be in prosperity or aduersity, thanking him as a most gracious and louing father, and acknowledg- Rom.5. ing it for a right great gift of Gods goodnessse, to suffer any aduersity, and chiefly for the Gospell, and for following the steps of Christ, specially for as much as we know,

After  
what sort  
patience  
ingend-  
reth  
triall,

that tribulation ingendreth patience, and patience triall, and triall hope, and hope maketh vs not ashamed. I say, that patience ingendreth tryall, because that whereas God hath promised helpe in trouble to such as trust in him, we find it by experience, in that wee continue strong and stedfast all the while, and are vpholden by the hand of God, which thing we could not doe with all the powers that we haue of our owne. So then, by patience we find that our Lord giueth vs the helpe that hee hath promised vs at our need, whereby our hope is confirmed. And it were an ouer-great vnthankfulnessse, not to trust to such an ayde and fauour for the time to come, as we haue found by experience to be so certaine and stedfast heretofore. But what need we so many words? It ought to suffice vs to know, that the true Christians are through tribulation cloathed with the Image of our Lord Iesus Christ crucified: which if we beare willingly and with a good heart, we shall in the end be cloathed with the Image of Iesus Christ glorified. For as the passions of Iesus Christ doe abound: so through him, shall the consolations ouerabound: and if we suffer with him heere below for a time, we shall also raigne with him there aboue for euer.

Rom 8.

2 Cor. 2.



## CHAP. VI.

*Certaine remedies against distrust.*

**B**Vt forasmuch as the diuell and mans  
wisdomedome labour continually to dispos-  
sesse vs of this most holy faith, where-  
through we beleue that all our sins are cha-  
stised and punished in Iesus Christ, and that  
through his most precious bloodshed, wee  
be reconciled to the Maiesty of God: it is  
very needfull for a Christian to haue his  
weapons alwayes in a readinesse, to defend  
himselſe from the said most mischieuous  
temptation, which seeketh to bereaue the  
soule of her life. Among the said weapons  
(in my iudgement) the mightiest and best are,  
Prayer, the often vse of the holy Communi-  
on, the remembring of holy Baptisme, and  
the minding of Predestination. In our Pray-  
er, we may well say with the father of the  
poore Lunatike person, of whom mention  
is made in the Gospell of S. Marke, Lord  
Iesus, helpe mine vnbeliefe. Or else we may  
say with the Apostles, Lord, increase our  
faith. And if there raigne in vs a continuall  
desire to grow in faith, hope, and loue: wee  
will continually pray, as Saint Paul instru-  
cteth vs. For Prayer is nothing else but a

Marke 9.  
Foure re-  
medies a-  
gainst the  
temptati-  
ons of  
distrust.  
Prayer.

Matth. 9.

1 Thes. 5.  
True  
Prayer.

Baptisme

2 Pct. 3.

Mark. 16.

Gal. 3.

Rom. 4.

Psal. 36.

feruent mind settled vpon God. By the remembring of Baptisme, we shall assure our selues, that we are at peace with God. And forasmuch as *S. Peter* saith, that the Arke of *Noe* was a figure of Baptisme: therefore like as *Noe* was saued from the flood by the Arke, because he beleued the promises of God: so also are we by faith saued in Baptisme from Gods Wrath. Which faith is grounded vpon the Word of our Lord *Iesus Christ*, who saith that he which beleueth and is baptized, shall bee saued. And good right it is: for in Baptisme we put on *Iesus Christ*, as the Apostle *S. Paul* affirmeth, and consequently we be made partakers of his righteousness, and of all his goods: and vnder this precious robe, the sinnes that our frailty committeth, lye hidden and couered, and are not imputed vnto vs. And so, according as *S. Paul* saith, the blessednesse which the Psalmist speaketh of appertaineth to vs: namely, Blessed are they whose mis-doings are forgiven, and whose sinnes are couered. Blessed is the man to whom the Lord imputeth not sinne. But it standeth a Christian in hand, to take good heed, that vpon these words he take no liberty to sinne: for this doctrine belongeth to none such as honour themselves with the name



name of Christians, confessing Christ with  
their mouth, and yet deny him in their  
deeds. But it concerneth the true Christians,  
who though they fight manfully against the  
flesh, the world, and the diuell, doe not-  
withstanding fall daily; and are constrained  
to say, Lord, forgiue vs our offences. These  
are they to whom we speake, to comfort  
them and to hold them vp, that they fall not  
into despaire: as though the blood of Christ  
washed vs not from all sinne, and that hee  
were not our aduocate, and the atonement-  
maker for his members. And therefore when  
we be prouoked to doubt of the forgiue-  
nesse of our sinnes, and that our owne con-  
science beginneth to trouble vs: then must  
we furnish our selues with true faith, and  
out of hand haue recourse to the precious  
blood of Iesus Christ, shed for vs vpon the  
altar of the Crosse, and distributed to his A-  
postles at his last Supper, vnder the veile of  
a most holy Sacrament, which was ordained  
by Christ, to the end that we should cele-  
brate the remembrance of his death, and  
that by the same visible Sacrament, our trou-  
bled consciences might be assured of our at-  
onement with God. The blessed Iesus  
Christ made his last Will, when he said,  
This is my body which is giuen for you: Luke 22.  
and,

The Sup-  
per of the  
Lord.

Mar. 16.

Gal. 3.

Heb. 9.

and, This is my blood of the New Testament, which is shed for many to the forgiuenesse of their sinnes. We know that a Testament (saith Saint *Paul*) although it be but a mans Testament, yet neuerthelesse if it be allowed, no man despiseth it or addeth any thing to it: and that no Testament is of force till the Testator be dead, but hath full power after the parties decease. Then did Iesus Christ make his Testament, wherein he promiseth forgiuenesse of sinnes, and the grace and good fauour of himselfe, and his Father, together with mercy and euerlasting life. And to the intent that the said Testament should be of full force, he hath confirmed it with his owne precious blood and with his owne death. By reason whereof, Saint *Paul* saith, that Iesus Christ is the Mediator of the New Testament, that by his dying for the redemption of those transgressions which were in the former Testament, they that are called might receiue the promise of the eternall inheritance. For wheresoeuer is a Testament, there must also be the death of the Testator: for the Testament is confirmed by the death of the party, insomuch as it is of no value so long as the maker of it is aliue. Wherefore we be very certaine and assured by the death  
of



of Iesus Christ, that his Testament is auailable, whereby all our mis-deeds are pardoned, and we made heires of eternall life. And for a token and faithfull pledge hereof, in Irenæus, lib. i.  
 stead of a Seale, he hath left vs this diuine Sacrament, which not onely giueth our soules assured hope of their euerlasting Salvation, but also warranteth vnto vs that immortality of our flesh; forasmuch as it is euen now quickned by that immortall flesh of his, and in a certaine manner becommeth partaker of the immortality thereof, and he that is partaker of that diuine flesh by faith, shall not perish for euer. But vnto him that Iohn 6.  
 receiueth it without the said faith, it turneth to a dangerous poyson, because that like as when bodily sustenance findeth the stomacke incumbred with euill humors, it corrupteth likewise and worketh great annoyance: euen so if this spirituall food light into a sinfull soule that is full of malice and mis-beliefe, it casteth it headlong into some greater ruine, not through it owne default, but because that to the vnckane and vnbeleuer all things are vnckane: notwithstanding that the things bee sanctified by the Lords blessing. For (saith Saint Paul) hee I Cor. ii.  
 that eateth of that bread, and drinketh of that cup vnworthily, is guilty of the body  
 and

What is  
meant by  
not ma-  
king a  
differēce  
of the  
Lords  
Body.

He that  
receiueth  
this Sa-  
crament,  
prote-  
steth  
himselſe  
to truſt  
in none  
other  
thing  
then the  
bloud of  
Chriſt.

Very cō-  
fortable  
counſell.

and bloud of the Lord, and he eateth and drinketh his owne damnation, becauſe he maketh no difference of the Lords Body. For he maketh no difference of the Lords Body, which preſumeth to the Lords Supper without faith and charity. And foras- much as he beleeueth not that Body to be his life, and the cleaner of all his finnes: he maketh Ieſus Chriſt a lyer, and treadeth the Sonne of God vnder foot, and eſteemeth the bloud of the Teſtament whereby hee was ſanctified, but as a common or worldly thing, and doth great wrong to the Spirit of grace, and he ſhall be puniſhed very ſore at Gods hand, for this his vnbeliefe and wicked hypocrisie. For whereas he repoſeth not that truſt of his iuſtification in the paſſion of our Lord and Sauour Ieſus Chriſt: yet neuertheſſe he receiueth this moſt holy Sacrament, and maketh proteſtation that he putteth not his truſt in any other thing. Whereby he accuſeth himſelſe, and is a witneſſe of his owne iniquity, and condemneth himſelſe to euerlaſting death, by refuſing the life which God promiſeth him in that holy Sacrament. And in this point, when the Chriſtian feeleth that his enemies are like to ouercome him: that is to wit, when he beginneth to doubt whether he haue recei-  
ued



ned forgiuenesse of his sinnes by Iesus Christ :  
and that he shall not be able to withstand the  
diuell and his temptations : and that the ac-  
cusation of his owne doubtfull conscience  
comes to presse him, so as he beginneth to  
feare lest hell fire should swallow him vp,  
and death hold him in his euerlasting bands  
by reason of Gods Wrath, I say, when the  
good Christian feeleth himselfe in such ago-  
ny : Let him get him to his holy Sacrament  
with a good heart and stout courage, and re-  
ceiue it deuoutly, saying in his heart, and an-  
swering his enemies thus : I confesse I haue  
deserued a thousand hels, and euerlasting  
death, by reason of the great sinnes which  
I haue committed. But this heauenly Sacra-  
ment which I receiue at that present, assu-  
reth me of the forgiuenesse of all my mis-  
doings, and of mine atonement with God.  
For if I haue an eye to my workes, there is  
no doubt but I acknowledge my selfe a sin-  
ner, and condemne mine owne selfe in such  
wise, as my conscience should neuer bee  
quiet, if I should thinke that my sinnes are  
pardoned me for my workes sake. But when  
I looke to the promises and couenants of  
God, who promiseth mee forgiuenesse of  
my sinnes by the bloud of Iesus Christ, I am  
as sure that I haue obtained it, and that I  
haue

Rom. 4.

haue his fauour, as I am sure that hee which hath made the promises and couenants, cannot lye nor deceiue: and through this stedfast faith I become righteous by Christs righteousness, where through I am saued, and my conscience quieted. Hath he not giuen his most innocent body into the hands of sinners for our sinnes? Hath hee not shed his blood to wash away my iniquities? Why then doest thou vexe thy selfe, O my soule? put thy trust in the Lord, who beareth thee so great loue, that to deliuer thee from eternall death, it hath pleased him that his only Sonne should suffer death and passion, who hath taken vpon himselfe our povertie, to giue vs his riches: laid our weakness vpon himselfe, to stablish vs in his strength: become mortall, to make vs immortall: come downe vnto the earth, to aduance vs vp to heauen: and become the Sonne of man with vs, to make vs the children of God with himselfe. Who is he then

Rom. 8.

that shall accuse vs? God is he that iustificieth vs, and who shall condemne vs? Iesus Christ is dead for vs, yea, and risen againe for vs, and he sitteth at the right hand of God, making Intercession for vs. Wherefore say with *David*, Why art thou heauy, O my soule, and why doest thou trouble mee? doest thou



thou see nothing but the Law, sinne, wrath, heauinesse, death, hell, and the diuell? Is there not now to be seene Grace, remission of sinnes, Righteousnesse, Consolation, Ioy, Peace, Life, Heauen, Christ, and God?

Trouble mee no more then, O my soule: for what is the Law? what is sinne? what is death and the diuell, in comparison of these things? Therefore trust in God, who hath not spared his owne deare Sonne, but giuen him to the death of the crosse for thy sinnes, and hath giuen thee victory through him. This is the sweet doctrine of the Gospell, which I desire, that all Christians could receiue with Thanksgiuing and an assured faith: for then would Christ be nothing but Ioy and sweetnesse to them; then would they take heart in the victory of Christs death, who indeed was made a curse for vs, subiect to wrath, putting vpon him our person, and laid our sinnes vpon his owne shoulders, and he hath made with vs this happy change, that is to say, hee tooke vpon him our sinfull person, and gaue vnto vs his innocent and victorious person, wherewith wee being now cloathed, are free from the curse of the Law.

And therefore may euery poore sinner say, with an assured confidence, Thou Christ,

Christ, art my sinne and my curse ; or rather, I am thy sinne, and thy curse , and contrariwisethou art my Righteousnesse, my Blessing, and my Life, my Grace of God, and my Heauen. And thus, if wee by faith doe behold this brazen Serpent, Christ, hanging vpon the Crosse, wee shall see the Law, sinne, death, the diuell and hell, killed by his death : and so may with the Apostle *Paul* sing that ioying heart Dittie : Thankes be to God, who hath giuen vs victory, through our Lord Iesus Christ.

And so with these Thankesgiuings, with these or such other like thoughts must wee receiue the Sacrament of the body and blood of our Lord Iesus Christ. After this manner is all fearefulnesse drinen out of the soule of the Christian : and charitie is increased, faith strengthened, the conscience quieted, and the tongue neuer ceaseth to praise God, and to yeeld him infinite thanks for so great a benefit. This is the vertue, efficacie, and only trust of our soule. This is the Rock whereupon if the conscience bee builded, it feareth neither tempest, nor the gates of hell, nor Gods wrath, nor the Law, nor sinne, nor death, nor the diuels, nor any other thing. And forasmuch as the substance of the Lords Supper and Table consisteth in  
this



this diuine Sacrament : When the Christian is at it, he must hold his eyes fastened continually vpon the passion of our gracious Sauiour, beholding him on the one side vpon the crosse loden with all our sinnes : and GOD on the other side punishing, chastising, and whipping his owne onely begotten and deare beloued Sonne in stead of vs. O happy is that man that shutteth his eyes from all other sights, and will neither heare nor see any other thing then Iesus Christ crucified, in whom are laid vp and bestowed all the treasures of Gods wisdom and diuine knowledge ! Blessed (say I) is he that feedeth his minde with so heauenly a food, and maketh himselfe drunken in the loue of God with so sweet and singular a liquor. But before I make an end of this matter, I will first aduertise the Christian, that Saint *Austin* hath ordinarily beene wont to terme this holy Sacrament the bond of charitie, and the mystery of vnitie. And hee saith, that whosoever receiueth the mystery of vnitie, and regardeth not the bond of peace, receiueth not the Sacrament to his owne behoofe, but as a witnesse against himselfe. Therefore wee must vnderstand, that the Lord hath ordained this holy Sacrament not only to make vs sure of the forgiuenesse of

Why the holy Sacrament of thanksgiving was ordained.

our damned.

Christi-  
an peace  
and vni-  
on are  
betoke-  
ned by  
the bread  
and wine.

He that  
offen-  
deth one  
of his  
Christi-  
an bre-  
thren, of-  
fendeth  
Christ  
himselſe.

our finnes : but also to inflame vs to peace , v-  
nitie , and brotherly charitie. For in this Sa-  
crament the Lord doth after such a manner  
make vs partakers of his body , as hee be-  
commeth all one thing with vs , and wee with  
him. By reason whereof , forasmuch as hee  
hath but one body whereof hee maketh vs  
partakers : it is meet that we also should by  
such partaking become all one body toge-  
ther among our selues. And this vnion is re-  
presented by the bread of the Sacrament :  
which as it is made of many graines min-  
gled and kneaded together , in such wise as  
one of them cannot bee discerned from ano-  
ther : So also must we bee ioyned together af-  
ter such a sort , and so vnited together into  
one agreement of minde , as no diuision may  
creepe in. And this doth Saint *Paul* shew  
vs , when he saith : Is not the cup of blessing  
which wee blesse , the communion of the  
blood of Iesus Christ ? is not the bread that  
wee breake , the communion of the body of  
Iesus Christ ? whereas we be many , yet are  
wee but one bread and one body , forsomuch  
as we be all partakers of one bread. By these  
things we vnderstand , that when we receiue  
his most holy communion , wee must consi-  
der that wee are all of vs ingrafted into  
Christ , and are all become members of one  
selfe.



Ielfe-fame body, that is to wit, of Iesus  
 Christ, in such wise as we cannot offend, de-  
 fame, or despise any of our brethren, but we  
 must therewithall offend, defame, and despise  
 our said head Iesus Christ: neither can we  
 be at variance with any of our brethren, but  
 in like wise we must be at oddes with him.

Also we cannot loue him, except wee loue  
 him in our brethren. Looke how much care  
 we haue of our owne body, so much must  
 we haue of our Christian brethren, who are  
 the members of our body. And like as no  
 part of our body feeleth any grieft, which  
 spreadeth not it selfe into all the other parts:  
 so ought wee to determine with our selues,  
 that our brother feeleth not any inconueni-  
 ence, which should not mooue vs to com-  
 passion. With such manner of thoughts  
 must we prepare our selues to this holy Sa-  
 crament, quickning vp our spirits with a  
 feruent loue to our neighbourward. For

what greater spurre can we haue to pricke  
 vs to loue one another, then to see that Ie-  
 sus Christ, by giuing himselfe vnto vs, not  
 only allureth vs to giue our selues one to ano-  
 ther, but also by making himselfe common  
 to vs all, maketh vs also to be all one selfe-  
 same thing in him? In respect whereof, we  
 ought to couet and procure, that in all of vs

A prepa-  
 ration to  
 the recei-  
 uing of  
 the holy  
 Sacra-  
 ment.

He that  
receiue  
the Sa-  
crament,  
bindeth  
himselfe  
to all the  
duties of  
charitie.

The true  
end for  
which the  
holy Sa-  
crament  
is ordai-  
ned.

there may be but one minde, one heart, and one tongue, accorded and vnited together in thoughts, words and deeds. And wee must marke well, that as oft as wee receiue this holy and worthy Sacrament, wee bind our selues to all the duties of charitie: as not to offend any of our brethren, nor to leane any thing vndone, that may bee profitable and helpfull in their necessitie. But if there come any to this heauenly Table of the Lord, that are diuided at variance with their brethren, the same must assure themselves that they eate vnworthily, and are guiltie of the body and blood of the Lord, and that they eate and drinke their owne damnation: for that there wanted nothing on their behalfe, but that the body of Iesus Christ was rent and plucked in pieces againe, whilest they by hatred are diuided from their brethren, that is to wit, from the members of Iesus Christ, and haue not any part with him, and yet neuerthelesse in receiuing this holy communion, pretended to beleue that their whole saluation consisteth in the participation and vnion with Iesus Christ. Then let vs goe, my brethren, to the receiuing of this heauenly bread, to celebrate the remembrance of our Lords passion, and to strengthen and fortifie the beleefe and assurance of the forgiuenesse of



of our finnes, with the remembrance thereof, and to quicken vp our minds and tongues to praise and exalt the infinite goodnesse of our God, and finally to cherrish brotherly loue, and to witnesse the same one to another by the straight vnion which all of vs haue in the body of our Lord Iesus Christ. Besides prayer, and the remembring of Baptisme, and the often resorting to the most holy communion, there is one other very good remedy against distrust and fearefulnesse, which is no lesse friend to Christian charity: namely, the remembrance of our predestination and election to eternall life, grounded vpon the Word of God, which is the Sword of the H. Ghost, wherewith we may beat backe our enemies. Reioyce ye in this (saith the Lord) that your names are written in heauen. There is no greater ioy in this life, nor any thing that more comforteth the Christian that is afflicted, tempted, or falne into any sinne, then the remembrance of predestination, and the assuring of our selues that we be of the number of them whose names are written in the Booke of life, and which are chosen to be fashioned like vnto the Image of Iesus Christ. O how vnspeakeable is the comfort of him that hath this faith, and museth continually in his heart vpon

The 4<sup>th</sup>.  
remedy  
against  
distrust.

Eph. 5.  
Luke 10.

Psal. 36.

Rom. 8.

He that  
receiueth  
the Gos-  
pell, is  
sure that  
he is pre-  
destina-  
ted.

The ef-  
fect pro-  
ceeding  
of the  
know-  
ledge of  
predesti-  
nation.

this exceeding sweet predestination, where-  
by he knoweth that although he fall often,  
yet notwithstanding, God his Father who  
hath fore-ordained him to euerlasting life,  
holdeth him vp, and reacheth out his hand vn-  
to him continually. And he saith continually  
in himselfe, If God haue chosen me, and pre-  
destinated me to the glory of his children,  
who can hinder me? If God bee with vs  
(saith *S. Paul*) who can be against vs? Nay  
rather, to the end that the Predestination  
may be accomplished in vs, he hath sent his  
deare-beloued Sonne, who is a most sure ear-  
nest penny and pledge vnto vs, that we which  
haue receiued the Grace of the Gospell,  
are Gods Children, chosen to eternall life.  
This holy Predestination maintaineth the  
true Christian in a continuall spirituall ioy,  
increaseth in him the indeauour of good  
workes, and inflameth him with the loue of  
God, and maketh him enemy to the world  
and to sinne. Who is so fierce and hard-hear-  
ted, which knowing that God of his mercy  
hath made him his child from euerlasting,  
will not by and by be inflamed to loue God?  
Who is of so vile and base courage, that hee  
will not esteeme all the pleasures, all the ho-  
nours, and all the riches of the world as fil-  
thy mire, when he knowes that God hath  
made



made him a Citizen of heauen ? yea these are they that worship God rightly in spirit and truth, receiuing all things (as well in prosperity as in aduersity) at the hand of God their Father, and euermore praising and thanking him for all, as their good Father, who is righteous and holy in all his workes. These being inflamed with the Loue of God, and armed with the knowledge of their predestination, feare neither death, nor sin, nor the diuell, nor hell : neither know they what the wrath of God is : for they see none other thing in God, but loue and fatherly kindnesse towards them. And if they fall into any troubles, they accept them as tokens of Gods fauour, crying out with *S. Paul*, Who Rom.8. is it that shall separate vs from Gods loue ? shall tribulations, shall anguish, shall persecution, or hunger, or nakednesse, or perill, or sword ? as it is written, For thy sake are we killed all the day long, and counted as sheepe appointed to the slaughter. But in all these things we get the vpper hand through him that hath loued vs. Wherefore, it is not for nought, that Saint *Iohn* saith, how the true Iohn 3. Christians know right well, that they must be saued and glorified, and that by reason of the same affiance, they make themselues holy as Iesus Christ is holy. And when Saint

Eph. i.

*Paul* exhorteth his Disciples to a good and holy life: he is wont to put them in remembrance of their election and predestination, as of a thing of very great force to stirre vp the minds of the true Christians to the louing of God, and to the performance of good workes. And for the same cause our good Lord Iesus Christ speaketh openly of this holy predestination, as one that knew of how great importance the knowledge thereof is to the edifying of his elect. But perchance thou wilt say to me, I know well that they whose names are written in heauen, haue cause to liue in continuall ioy, and glorifie God both in word and deed; but I know not whether I am of that number or no, and therefore I liue in continuall feare; specially because I know my selfe to be an exceeding weake and fraile sinner, from the violence whereof I am not able to defend my selfe, but that I am ouercome of it daily. And furthermore, forasmuch as I see my selfe continually afflicted and troubled with diuers temptations, mee thinkes, I doe as it were behold with mine eyes, the wrath of God scourging me. To answer to these doubts of thine, I say, my right deare brother, that thou must assure thy selfe, that all these are but temptations of  
the



the diuell, who by all meanes seeketh to rob vs of that faith and confidence that springeth of faith, and assureth vs of Gods good will towards vs. He laboureth to strip our soules out of this precious garment: for he knoweth that none is a true Christian, except he beleue Gods Word, which promisseth forgiuenesse of all sinnes, and peace to all them, which accept the grace of the Gospel. Verily I say, that he which vpon these promises of God, perswadeth not himselfe assuredly, that God is a mercifull and louing Father vnto him, nor with stedfast confidence looketh to receiue the inheritance of the heauenly Kingdome at his hand: is not faithfull in deed, and maketh himselfe vtterly vnworthy of Gods Grace. In respect whereof, *S. Paul* saith, that we be the Temple of God, so far forth as we firmly maintaine the confidence and glory of our hope, vnto the end. And in another place he exhorteth that we should not giue ouer our trust, which hath great reward of recompence. And therefore, my brethren, let vs giue our whole endeavour to do the Will of God, as it becommeth good children, and beware that we sin not, as neere as we can. And although we fall oftentimes into sin through our owne frailty: yet let vs not by and by surmize, that

Heb. 3.

Heb. 10.

that we bee vessels of wrath, or that we be vtterly forsaken of the holy Ghost: for we haue our Adnuocate Iesus Christ before Gud the Father, and he is the atonement-maker for our finnes. Let vs bethinke vs of the opinion of S. *Austin*, who saith that none of the Saints is righteous and without sinne: and yet notwithstanding that, he ceaseth not to be righteous and holy, so farre-forth as he retaines his holinesse with affection. And therefore if we haue afflictions and tribulations, let vs not thinke that God sends them because he is our enemy, but because he is our most louing Father. The Lord (saith *Salomon*) chastiseth him whom he loueth, and scourgeth euery child of his whom he receiueth. Wherefore if we haue receiued the Grace of the Gospell, whereby man is receiued of God for his Child, we must not doubt of Gods grace and good will towards vs. And when wee perceiue our selues to delight in Gods Word, and to haue a desire to follow the life of Iesus Christ: we must stedfastly beleue, that we be the children of God, and the Temple of the holy Ghost: for those things cannot be done by the power of mans wisdome, but are the gifts of the holy Ghost, who dwelleth in vs by faith, and is as it were a seale of

Afflictions are  
no signes  
of reprobation.

Prou. 5.

A true  
marke to  
know  
Gods  
children  
by.



of authority, which sealeth vp Gods promises in our hearts, the certainty whereof is printed aforehand in our minds, and is giuen vs as a pledge to stablish and confirme the same. As soone as you beleue (saith the Apostle *S. Paul*) ye be sealed by the holy Spirit of promise, who is the earnest peny of our inheritance. Behold how he sheweth vs hereby, that the hearts of the faithfull are marked with the holy Ghost, as it were with a seale: in respect whereof, he calleth the holy Ghost, The Spirit of promise, forsomuch as he confirmeth the promise of the Gospell, the which (as I haue oftentimes told you) is a happy tydings that promiseth forgiuenesse of sinnes and euerlasting life, to all such as beleue that all their misdoings are blotted out in Iesus Christ. All we that beleue in Iesus Christ (saith Saint *Paul*) are become the children of God: and because we be his children, he hath sent the Spirit of his Sonne into our heart, which cryeth, Father, Father. And to the Romanes, Those (saith hee) that are guided by the Spirit of God, are the children of God: for yee haue not receiued againe the spirit of bondage in feare: but the Spirit of adoption, whereby we cry, Father, Father. For certainly the same Spirit beareth our spirit record, that we

Eph. 2.  
Wherefore the  
Apostle  
calleth  
the holy  
Ghost  
the Spirit  
of promise.

Gal. 3.

Rom. 8.

we be the children of God. Now then, if we be children, we be also heires. And we must marke well, that in these two places, the Apostle S. *Paul* speaketh plainly, not of any speciall reuelation, but of a certaine record which the holy Ghost doth commonly yeeld to all such as receiue the grace of the Gospell. Then if the holy Ghost assure vs that we be Gods children and heires: why should we doubt of our predestination? The same man saith in the same Epistle, Whom he hath predestinated, them hath he also called: and whom he hath called, them hath he also made righteous: and whom he hath made righteous, them also hath he glorified. What shall we then say to all these things? If God be on our side, who can be against vs? And therefore if I plainly perceiue, that God hath called me by giuing me faith and the fruits of faith, that is to wit, Peace of conscience, mortification of the flesh, and quickning of the spirit, whether it be in whole or in part, why should I doubt that I am not predestinated? And moreouer we say with S. *Paul*, that all true Christians (that is to wit, all such as beleeue the Gospell) receiue not the spirit of this world, but the Spirit that cometh from God: by the inspiration whereof they discern

Rom. 8.

A true-  
marke of  
predesti-  
nation.

2 Cor. 2.



cerne the things that God hath giuen them. What maruell then is it, if wee know that God hath certainly giuen vs euerlasting life? But there are some which say, that no man ought to presume so farre, as to boast himselfe to haue the Spirit of God. They speake in such wise, as if the Christian should glory of the hauing of it for his owne deserts, and not by the onely and meere mercy of God: and as though it were a presumptuousnesse to professe himselfe a Christian: or as though a man could bee a Christian without the hauing of Christs Spirit: or as though we could without flat hypocrisie say that Iesus Christ is our Lord, or call God our Father, if the holy Ghost mooued not our hearts and tongues to vtter so sweet words. And yet notwithstanding, euen they that count vs presumptuous for saying that God hath giuen vs his holy Spirit, with faith, forbid vs not to say euery day *Our Father*, but rather command vs. But I would haue them to tell mee, how it is possible to separate faith and the holy Ghost asunder, seeing that faith is the peculiar worke of the holy Ghost? If it be presumption to beleue that the holy Ghost is in vs, why doth Saint *Paul* bid the *Corinthians* try themselves whether they haue faith or no, affirming them to bee reprobates,

Rom. 8.  
I Cor. 12.

He that gloryeth not that hee hath the holy Ghost, is no true Christian.

if

if they know not that Iesus Christ is in them? But in very deed, it is a great blindness to accuse the Christians of presumptuousnesse for taking vpon them to glory of the presence of the holy Ghost, without which glorying, there cannot bee any Christianity at all. But Iesus Christ (who cannot lye) saith, that his Spirit is vnknowne to the world, and that they onely doe know him, within whom hee dwelleth. Then let them begin to become good Christians, and put away their Iewish minds, and imbrace the grace of the holy Gospell in good earnest: and then shall they know that the good and true Christians both haue the holy Ghost, and also acknowledge themselves to haue him. But some may say to mee, That the Christian cannot by any meanes know that he is in Gods fauour, without some speciall reuelation: and so consequently, that he cannot know whether he be predestinated or no. And hee may specially allcadge these words of *Salomon*: A man knoweth not whether he be worthy of hatred or of loue: and also these words of the Apostle *S. Paul* to the *Corinthians*: I feele not my selfe guilty of any thing, and yet feele I not my selfe iustified for all that. It seemeth to bee sufficiently declared by the texts of holy

Scrip-

John 14.

Ecclesi. 6.

1 Cor. 4.

A man  
may  
know that



Scripture, that the said opinion is false: and now remaineth onely to be shewed briefly, that these two texts whereupon the same opinion is chiefly groundd, ought not to bee taken in that sense. As touching *Salomons* sentence, although it bee scarce well and faithfully translated in the common translation: yet is there not any man so dull, who in reading *Salomons* whole discourse, may not plainly perceiue, that by saying so, hee meant, that if any man will take vpon him to iudge by the casualties that happen in this life, who is loued or hated of God: hee laboureth in vaine, considering that the selfesame chances which light vpon the righteous, light also vpon the vnrighteous: vpon him that sacrificeth, as well as vpon him that sacrificeth not: and as soone vpon the good man, as vpon the sinner. Whereof it may bee gathered, that God doth not alwayes shew his loue towards those whom hee indueth with outward prosperities: and contrariwise, that hee sheweth not his displeasure towards those whom hee punisheth. Then, my right deare brethren in Christ Iesus our Lord, doe you thinke it reason to conclude, that a man cannot be sure of Gods fauour, because the same surenesse cannot bee perceiued by the sundry chances, that happen

he is in  
Gods fa-  
uour.

By the  
chances  
of this  
life, no  
man can  
iudge  
whether  
a man bee  
in Gods  
faueur or  
displea-  
sure.

pen euery day in these transitory and temporall things? A little afore, *Salomon* saith, That a man cannot discerne any difference betweene the soule of man, and the life of a beast: for it is seene that both man and beast dye after one manner. Shall we then conclude by this outward accident, that the perswasion which wee haue conceiued of the immortalitie of the soule, is grounded but onely vpon coniecture? No surely: and it were a great folly to stand vpon a thing so notably knowne. And as for *S. Pauls* words, I say, that forasmuch as hee was speaking of the administration of the Gospell, hee meant that his heart mis-giues him not of any mis-dealing therein, and yet for all that, that hee is not sure hee hath done his whole duty to the full, and therein obtained the praise of righteousness to Godward, as if hee had done all that pertained and was conuenient to be done by a faithfull Steward: and therefore in speaking of his office, like a iust and discreet person, hee durst not iustifie himselfe, nor auow that hee had discharged his duty to the vttermost, and satisfied his Lords will, but referred all things to the only iudgement of his Lord. And verily, who-soeuer readeth these words of the Apostle *Saint Paul*, and considereth the words going  
afore



afore them with some iudgement, and like-  
 wise the words that follow, will not doubt,  
 but this is the true sense of them. I know  
 well, that some men in expounding these  
 words of the Apostle *S. Paul*, say, that, al-  
 though he knew himselfe to bee without  
 sinne, yet he knew not whether hee were  
 righteous to Godward or no, according as  
*David* affirmeth, that no man can perfectly  
 know his owne sinnes. But these men per-  
 ceiue not that *S. Paul* groundeth not right-  
 eousnesse vpon workes, but vpon faith, and  
 that he vtterly refuseth his owne righteous-  
 nesse, to imbrace onely the righteousness  
 which God hath giuen vs, through our  
 Lord Iesus Christ. Also they consider not,  
 that he was most certaine to be accepted for  
 righteous, in maintaining the soundnelle and  
 purenesse of the Christian faith, and that he  
 knew well how the Crowne of that right-  
 eousnesse was laid vp for him in Heauen:  
 and also, that he was fully assured, that no  
 creature in heauen, earth, nor hell, was able  
 to separate him from the Loue of God, and  
 that he longed to dye, because he knew for  
 a truth, that after his death, he should be  
 with Iesus Christ. All which things should  
 be false, if he had not beene well assured  
 that he was righteous, (I meane) by faith,  
 and

Rom. 3. 5.

Phil. 3.

2 Tim. 4.

Rom. 8.

Phil. 1.

and not by workes. Therefore, my deare be-  
 loued brethren, let vs cease to speake that  
 thing of the Apostle S. *Paul*, which he ne-  
 uer once thought of himselfe, but fiercely  
 fought against it continually, in answering  
 such as measured righteousness by workes,  
 and not by faith in our Lord Iesus Christ.  
 But besides these two authorities of *Salomon*  
 and S. *Paul*, a man might alledge some  
 other places of holy Scripture, which  
 whereas they warne and encourage men to  
 feare God, seeme to be contrary to the as-  
 surance of this our predestination. And if I  
 would declare them all particularly, I should  
 be ouer-long. But I say generally, that the  
 feare of punishment was proper to the Old  
 Testament, and childly loue to the New  
 Testament: according as S. *Paul* witnesseth,  
 when he saith to the Romanes, Ye haue not  
 receiued the spirit of bondage to feare: but  
 yee haue receiued the Spirit of adoption,  
 whereby we cry, Father, Father. And like-  
 wise vnto *Timothy* he saith, that God hath  
 not giuen vs the spirit of fearefulnesse, but  
 rather of power and loue: which spirit Ie-  
 sus Christ hath giuen vs according to the  
 promise made by the mouth of the holy  
 Prophets, and brought to passe, that we be-  
 ing deliuered out of our enemies hands, may  
 serue

The two  
 sorts of  
 feare,  
 childly &  
 flauish.

2 Tim. 1.



serue him without feare before his holy  
 presence, in all holinesse and righteousness  
 all the dayes of our life. By these and many  
 other places of the holy Scripture, a man  
 may plainly gather, that the painefull and  
 slavish fearefulnesse agreeth not with a Chri-  
 stian: and this is already confirmed by this,  
 that such manner of fearefulnesse is vtter-  
 ly contrary to the spirituall cheerefulnesse  
 and ioy, which is peculiar to the Christian,  
 as the Apostle *S. Paul* sheweth openly to  
 the Romanes, saying that the Kingdome of  
 God is righteousness, and peace, and ioy in  
 the holy Ghost: that is to say, that euery  
 man which entereth into the Kingdome of  
 the grace of the Gospell, is become righte-  
 ous through faith: and afterward addeth  
 peace of conscience, which consequently  
 breedeth such a spirituall and holy rest and  
 gladnesse, in respect whereof, the same *S.*  
*Paul* doth oftentimes incourage the Chri-  
 stians to liue merrily. And *S. Peter* saith, that  
 all they which beleue in Iesus Christ, doe  
 continually reioyce with an vspeakeable  
 and glorious ioy, notwithstanding that they  
 be afflicted with diuers temptations. And  
 therefore when the holy Scripture threat-  
 neth and frayeth the Christians, they must  
 vnderstand, that it speaketh to such as are  
 The sla-  
 uish feare  
 threate-  
 neth the  
 wicked,  
 so and the

childly  
feare en-  
coura-  
geth the  
chosen.

so licentious, that forsomuch as they keepe not the thankefulnesse and honesty that belong to Gods children, they must bee handled as seruants, and held in awe, vntill they come to taste and feele how sweet and pleasant the Lord is, and vntill such time as faith worke his effects in them, and that they haue so much childly loue, as may suffice to keepe and maintaine them in honesty of Christian conuersation, and in following the example of our Lord Iesus Christ. And when the selfe-same Scripture exhorteth Christians to the true feare: it meaneth not that they should feare the iudgement and wrath of God, as though it were presently ready to condemne them: for (as I haue said already) by the record which the holy Ghost giueth to their spirit, they know that God hath chosen them and called them, of his owne meere mercy, and not for their deserts. By reason whereof, they doubt not at all, but that by the self-same goodnesse and mercy, he will maintaine them in the happy state wherein he hath placed them. And after such manner the Scripture exhorteth them, not to slavish feare, but to childish feare, that is to wit, that like good children they should bee loth to offend against the Christian Religion, or to commit any thing  
against

The ef-  
fects of  
childly  
feare,  
Eph. 4.



against the dutie and honesty of Gods true children, and likewise to grieue the holy Ghost that dwelleth in them: to the end that knowing the corruptednesse of our nature, we should alwayes be heedfull and diligent, and neuer haue any trust in our selues: for in our flesh and in our minds doe the appetites and affections continually dwell: which, as deadly enemies of the soule, lay a thousand snares and baites for vs, incessantly labouring to make vs proud, ambitious, lecherous, and couetous. This is the feare whereunto the whole Scripture exhorteth the Christians that haue once tasted how sweet the Lord is, and which bestow all their endeaour in following Christs foot-steps, who cast not from them this holy feare, because they labour to put off the old man.

And the good Christians must neuer be-  
reave themselues quite and cleane of this  
childly feare, which is the singular friend of  
Christian charitie, like as the slavish feare is  
such an enemy vnto it, as they can by no Christian  
meanes dwell together. And by the foresaid  
things, a man may plainly perceiue, that the  
good Christian ought neuer to doubt of the  
forgiuenesse of his sins, nor of Gods fauour.  
Neuerthelesse, for the better satisfying of

The  
may war-  
rant him-  
selfe the  
forgiue-  
nesse of  
his sins.

the Reader, I purpose to set downe here-  
vnder, certaine authorities of the holy Do-  
ctors, which confirme this foresaid truth. *S.  
Hilary* in his fifth Canon vpon *Matthew*,  
saith, It is Gods will, that we should hope  
without any doubting of his vnknowne  
will. For if the beleefe be doubtfull, there can  
be no righteousnesse obtained by beleeuing.

*S. Hilary.* And thus we see, that according to *S. Hila-  
ry*, a man obtaineth not forgiuenesse of his  
sinnes at Gods hand, except he beleue vn-  
doubtedly to obtaine it. And good right it

*James i.* is that it should be so. For he that doubteth,  
is like a waue of the Sea, which is tossed and  
turmoyled with the wind. And therefore let  
not such a one thinke to obtaine any thing

*S. August.* at Gods hand. But let vs heare *S. Austin*,  
who in his *Manuell* counselleth vs to driue  
away the said foolish imagination, which  
intendeth to dispossesse vs of the foresaid  
good and sage assurednesse. Let such foolish  
imagination (saith he) murmur as much as  
it listeth, saying, Who art thou? how great  
is that glory? by what deserts hopest thou  
to obtaine it? I answer assuredly: I know in  
whom I haue beleued, and I know that hee  
(of his great loue) hath made me his sonne:  
I know he is true of his promise, and able  
to performe his word: for he can doe what  
he



he will. And when I thinke vpon the Lords death, the multitude of my sinnes cannot dismay me, for in his death doe I put all my trust. His death is my whole desert, it is my refuge, it is my saluation, my life and resurrection, and the mercy of the Lord is my desert. I am not poore of desert, so long as the Lord of mercy faileth me not. And sith the mercies of the Lord are many, many also are my deseruings. The more that he is of power to saue, the more am I sure to be saued. The same S. *Austin* talking with God in another place, saith that he had despaired by reason of his great sinnes and infinite negligences, if the Word of God had not become flesh. And anon after, he saith these words: All my hope, all the assurance of my trust is settled in his precious bloud, which was shed for vs and for our saluation. In him my poore heart taketh breath: and putting my whole trust in him, I long to come vnto thee, O Father, not hauing mine owne righteousness, but that righteousness of thy Sonne Iesus Christ. In these two places St. *Austin* sheweth plainly, that the Christian must not be afraid, but assure himselfe of righteousness, by grounding himselfe, not vpon his owne workes, but vpon the preci-

S. Bernard.

ous bloud of Iesus Christ, which cleanseth vs from all our finnes, and maketh our peace with God. Saint *Bernard* in his first Sermon vpon the Annunciation saith most euidently, that it is not ynough to beleue that a man can haue forgiueneffe of his finnes, but by Gods mercy: nor any one good desire or ability to doe so much as one good worke, except God giue it him: no nor that a man cannot deserue eternall life by his workes, but if God giue him the gift so to beleue. But besides all these things (saith Saint *Bernard*) (which ought rather to be counted a certaine entrance and foundation of our faith) it is needfull that thou beleue also, that thy finnes are forgiuen thee for the Loue of Iesus Christ. See how this holy man confesseth, that it is not ynough to beleue generally the forgiueneffe of finnes: but he must also beleue particularly that his owne finnes are forgiuen him by Iesus Christ; and the reason is ready at hand, namely, that forasmuch as God hath promised thee to accept thee for righteous through the merits of Iesus Christ, if thou beleue not that thou art become righteous through him, thou makest God a lyer, and consequently thou makest

Each one must beleue particularly, that his finnes are released and forgiuen him freely.



makest thy selfe vnworthy of his grace and liberality. But thou wilt say to me, I beleeue well the forgiuenesse of sinnes, and I know that God is true : but I am afraid that I am not worthy to haue so great a gift. I answer, that the forgiuenesse of thy sinnes shall not be a gift or free grace, but a wages, if God should giue it thee for the worthynesse of thy workes. But I reply vpon thee, that God accepteth thee for righteous, and layeth not thy sinne to thy charge, because of Christs merits, which are giuen vnto thee, and become thine by faith. Therefore, following the counsell of Saint *Bernard*, Beleeue thou not onely the forgiuenesse of sinnes in generall, but also apply the same beliefe to thine owne particular person, by belceuing without any doubt, that all thy mis-doings are pardoned thee through Iesus Christ. And in so doing, thou shalt giue the glory vnto God, by confessing him to be mercifull and true, and shalt become righteous and holy before God, forsomuch as by the same confession, the holinesse and righteousness of Iesus Christ, shall be communicated vnto thee. But to returne to our purpose of Predestination : I say, that by the things aboue mentioned, a man may euidently perceiue, that  
the

the assurance of Predestination doth not hurt, but rather greatly profit the true Christians. And I thinke not that it can hurt the false Christians and reprobates. For albeit that such manner of folke would beare themselves in hand, and pretend to the world-ward to be of the number of the predestinate: yet can they neuer perswade their owne consciences, which will euer be gnawing and crying out to the contrary. But yet it seemeth greatly, that the doctrine of Predestination may hurt them. For they be wont to say: If I be of the number of the reprobates, what shall it auaille me to doe good workes? And if I be of the number of the predestinate, I shall be saued, without any labouring of mine to doe good workes. I answer thee at few words, that by such diuellish arguments they increase Gods Wrath against themselves, who hath disclosed the knowledge of Predestination to the Christians, to make them hot, and not cold in the loue of God: and to set them forward and not backward vnto good workes. And therefore the true Christian, on the one side holdeth himselfe assuredly predestinated vnto euerlasting life, and to be saued, not at all by his owne merits, but by Gods election, who  
hath



hath predestinated vs not for our owne workes sake, but to shew the greatnesse of his mercy: And on the other side in-deauoureth himselfe to doe good workes after the example of Iesus Christ, as much as if his saluation depended vpon his owne policie and paines-taking. As for him that ceaseth to doe good, because of the doctrine of Predestination, saying: If I bee predestinated, I shall bee saued without straining of my selfe to doe good workes: hee sheweth euidently, that his traouelling is not for the loue of God, but for the loue of himselfe. By reason whereof, the works that he doth, may perhaps bee good and holy to the sight of men, but they bee wicked and abominable before the Lord God, who hath an eye to the intent. And hereupon it may be gathered, that the doctrine of Predestination workes rather good then harme to the false Christians. For it discouereth their hypocrisie, which cannot cure it selfe so long as it lyeth hidden vnder the mantell of outward workes. But I would haue them that say, I will not straine my selfe to doe well, for if I be predestinated, I shall bee saued without tiring of my selfe so much: I say, I would haue them tell mee, how

how it happeneth, that when they bee diseased, they say not also, I will haue neither Physician nor physicke: for looke what God had determined vpon mee, cannot but come to passe? why eate they? why drinke they? why till they the ground? why plant they Vines? and why be they so diligent in doing all things conuenient for to sustaine the body? why say they not also, that all these turmoilings, policies, and trauels of ours are superfluous, forasmuch as it is not possible, but that whatsoeuer God hath fore-seene and determined concerning our life and death, must needs come to passe? And therefore if Gods prouidence make them not negligent and idle in things pertaining to the body: why should it make them more slouthfull and negligent in that which concerneth the Christian perfection, which without all comparison is farre nobler then the body? But forasmuch as we see that neither Iesus Christ, nor Saint *Paul*, for any doubt of offending the reprobates, haue forborne to preach the truth, which is necessary to the edifying of the chosen, for the loue of whom the euerlasting Sonne of God became man, and was put to death vpon the Crosse: wee also in like wise ought  
not



not to forbear the preaching of Predestination to the true Christians, forasmuch as we haue seene, that it importeth great edification.

Now are wee come to the end of our purpose, wherein our chiefe intent hath bene (according to our small power) to magnifie the wonderfull benefit which the Christian man hath receiued by Iesus Christ crucified, and to shew that faith of her selfe alone iustifieth, that is to wit, that God receiueth and holdeth them for righteous, which beleene stedfastly, that Christ hath made full amends for their sinnes: howbeit, that as light can not be separated from fire, which of it selfe burneth and deuoureth all things: euen so good workes can not be separated from faith, which alone by it selfe iustifieth.

And this holy doctrine (which exalteth Iesus Christ, and represseth and abateth the pride of man) hath and alwayes shall be reiected, and fought against, by such Christians as haue Iewish mindes. But happy is hee, who following the example of Saint *Paul*, spoyleth himselfe of his owne righteousness, and would haue none other righteousness, then that which is of Iesus Christ,

Christ, wherewith if he be cloathed and apparelled, hee may most assuredly appeare before God, and shall receive his blessing and the heritage of heauen and earth, with his only Sonne Iesus Christ our Lord: to whom be all honour, praise and glory, from this time forth for euermore.

*Amen.*

***Christ is the end of the Law.***



and his

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